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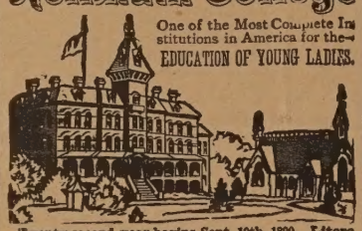

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C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

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Gold Medal, Paris, 1889.

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The Living Church.

SATURDAY, AUGUST 30, 1890.

H AVEN.

BY THE REV. CAMERON MANN.

"Press on to Heaven!"—so goes the common speech—
"Cast loose from these foul, noisy quays, and sail
For happy islands far beyond the reach
Of this deceptive present, dark and stale."
Vain thoughts! that eyes which see naught here shall hail
A joyous light on some untrodden beach;
And what familiar voices could not teach
In stately song of seraphs shall prevail.

The heavenly sunbeams on earth's highways fall,
The blessed angels move through worldly din,
Not over seas but in the streets they call:
At every step we meet celestial kin;
In Sacramental parts is shown the All;
The gate to God stands open here: press in!

THE Bishop of Winchester has left Farnham Castle for a month, and is in much better health. He has not abandoned his intention of resigning his see.

ACCORDING to a London correspondent of *The Yorkshire Post*, the Archbishop's judgment on the Bishop of Lincoln's case will be delivered at the very latest in the first week in December.

ON Wednesday of last week, Alfred Tennyson celebrated his eighty-second birthday. Poetry should be set down among the pursuits most favorable to longevity—excepting, perhaps, spring poetry.

We correct, unasked, a typographical error in the letter quoted by the Bishop of Maryland last week. It should read "as express *as* possible." Every reader would correct it for himself, but as the Bishop states that the words are "exactly as given in the printed letter," we wish to make it so.

The Rev. Samuel Small, A.M., D.D., familiarly known as "Sam," will not enter our ministry, nor will he run for congress, nor will he be a sensational preacher any more. Clothed with dignity and "D.D." he will preside over the Methodist University at Ogden, Utah.

AN interesting archæological discovery has been made at Verona, near the cathedral. Some workmen were excavating a part of the Piazza of the Duomo for the repairs of a drain when they came upon a gigantic statue of Minerva in white marble, in a perfect state of preservation.

IT is stated that Dr. Liddon does not make rapid progress towards recovery. He is still staying with his sister, Mrs. King, in Gloucestershire. He goes into the garden every afternoon for two or three hours, but he still has attacks of neuralgic pains and is troubled with persistent sleeplessness.

THE Bishop Lightfoot Memorial Fund is to be applied to two objects. The one is the restoration of the Chapter house at Durham—a work on which the late Bishop had set his heart, before his death. The other is a statue for Durham cathedral, for which Sir Edgar Boehm, R.A., sculptor in ordinary to the Queen, has accepted the commission.

THE Archbishop of York has consented to preach at the reopening of Peterborough Cathedral in October next. The Bishop of Peterborough and Archdeacon Farrar are the other special preachers. The work of restoration is far from complete, and the fittings of the Benedictine choir have yet to be provided.

THE German papers are reporting the discovery, at Cairo, of a Coptic manuscript which promises to throw new and important light on the history of the third General Council, that of Ephesus in 431. It consists of a series of letters written by Cyril to his agent at the Court of Theodosius II., and also this agent's reply, giving the results of his negotiations.

THE Archbishop of Canterbury has expressed to the dean of Canterbury his approval of the proposal to erect a memorial to the Canterbury Martyrs who perished during the Marian persecution, and has not only promised to support it by a subscription, but consented to examine any plans or designs which the committee may submit to him.

THE Bishop of Swansea recently opened a new church for Welsh services in St. Mary's parish, Paddington, and preached twice in Welsh. He maintained that his fellow-countrymen were a musical and emotional race, whose services were characterized by heartiness and devotion. There was, he thought, a reaction setting in against the excessive regard paid, especially by Non-conformists, to preaching, and a desire arising for a form of worship on the lines of the Church of England.

□ THE death is announced of the Rev. Thomas Phillpotts, Hon. Canon of Truro cathedral, and one of the oldest clergymen in Cornwall. Canon Phillpotts was a nephew of the late Bishop Phillpotts of Exeter. He was late Fellow of King's College, Cambridge, and graduated in 1829. He was ordained in the following year, and was curate of St. Austell, 1834-5; vicar of Gwennap, 1835-44; vicar of St. Feock's, 1844-74. He was appointed to an Honorary Canonry of Truro cathedral in 1877.

THE death of Dr. West, late dean of St. Patrick's, Dublin, which we announced some weeks ago, severs one of the few remaining links that bind the present generation to the old Established Church of Ireland. Dr. West had been so long as sixty-one years in holy orders, for twenty-five of which he held the deanery of St. Patrick's. He was an intimate friend of Archbishop Whately, for whom he acted as private chaplain for many years; but his old friend never lived to see him in the deanery of St. Patrick's, an office which he filled with wisdom and ability throughout a period of the greatest difficulty and perplexity that the Church of Ireland has ever known.

THE *Court Journal* says:—"The new Bishop of St. Albans, in canonicals, is every inch a Bishop, notwithstanding the fact that he has reduced the episcopal sleeves by several inches. The new Bishop, in fact, wears sleeves of very ordinary proportions, but their diminished size certainly adds to his appearance, and also, no doubt, to his comfort in preaching. His lordship has an earnest and impressive delivery. Judges of character can have no difficulty in seeing that there is no indecision or lack of determination or want of intellectual energy about Bishop Festing."

FATHER OSBORNE, of the St. John Evangelist Society, now in South Africa, writes to his associates in Philadelphia:

A fortnight ago I went to Robben Island, where the Leper Hospital is. There are about 130 men and 40 women there. The poor things were a sad sight, but not so terribly repulsive as I expected to find them. I took with me those beautiful pictures on the Life of our Lord that I brought from America, and showed them to the lepers in the open air. About a hundred of them were able to be present, and were wonderfully interested. After the lecture was over they asked again to see the *Ecce Homo*—a copy of Guido's picture—and it was most touching to see the poor fellows crowding around the sheet that they might look more closely at "the Man with the Crown of Thorns." Think of it! no one has ever before given the lepers a lecture or treat. Mine has, however, got into the Cape papers, and I hope others will follow now. I went by the invitation of Mr. Fitch, a good Churchman, who has stayed in our house here, and is now superintendent of the lepers. I have promised to go again some day. While we were looking at the Passion picture a thunder storm came up, and the rolling thunder and flashing lightning seemed to harmonize with some of the scenes, especially with the great dark Crucifixion scene.

A PARAGRAPH from *The Independent* is going the rounds of the papers, crediting the Episcopal Church with a gain of only 9,500 members during the past year. A correspondent writes that the gain in New York City alone has been 12,000. As our statistics are compiled but once in three years, for the General Convention, we cannot verify either statement. Our gain from 1886 to 1889 was about 64,000, or more than 31,000 a year. The increase during the past year has probably exceeded this.

A CORRESPONDENT asks for a statement of the comparative growth of our Church during the past decade, and for a comparative table of the religious bodies in the United States. As to the latter, no reliable list has been compiled since the census of 1880. This was given in the first edition of *The Living Church Annual*. After the publication of the present census we will give the information desired. From the General Convention report of 1883 we find the number of communicants at that date to be 364,125; the report of 1889 gives 488,785; increase in six years, 124,660. The Journal of 1880 is not now before us; the ratio of increase was about the same. For the decade it may be estimated at more than forty per cent. Our growth has more than kept pace with the growth of population. Two years ago we had one communicant to about 150 of population; now we have one in 125. We are "holding our own," and more, but it is much less than we ought to have done.

THE CONFERENCE on the union of the Church, recently held at Winnipeg, and noted in our columns last week, recommended that there shall be a general synod, consisting of the bishops of the Church of England in the Dominion of Canada and the diocese of Newfoundland, and of delegates chosen from the clergy and the laity. The representation shall be as follows: By a diocese having fewer than 25 licensed clergymen, one delegate from each order; a diocese having 25 and fewer than 50 licensed clergymen, two of each order; having 50 and fewer than 100, three of each order; dioceses having 100 licensed clergymen and upwards, four of each order. The synod shall meet for the first time in the city of Toronto, on the second Wednesday of September, 1893, and shall be convened by the Metropolitan senior by consecration. The synod shall consist of two houses, the bishops constituting the upper, and the clergy and laity together the lower house. The houses shall sit separately, excepting at any time by the unanimous consent of both houses. The president of the general synod, who shall be styled the primate, shall be elected by the House of Bishops from among the metropolitans. The primate shall hold office for life, or so long as he is bishop of any diocese of the general synod; he may resign at any time. The general synod shall have power to deal with all matters affecting in any way the interests and well-being of the Church within its jurisdiction, provided that no canons or resolutions of a coercive character or involving penalties or disabilities shall be operative in any ecclesiastical province or independent diocese until accepted by the synod of such province or diocese. The following are suggested as properly coming within the jurisdiction of the general synods: 1. Matters of doctrine, worship, and discipline. 2. All agencies employed in the carrying on of the Church's work. 3. The missionary and educational work of the Church. 4. The adjustment of relations between dioceses in respect to clergy, widows, and orphans, and superannuation funds. 5. Regulations affecting transfer of clergy from one diocese to another. 6. Education and training of candidates for Holy Orders. 7. Constitution and powers of an appellate tribunal. 8. The erection, division, or re-arrangement of provinces; but the erection, division, or re-arrangement of dioceses, and the appointment and consecration of bishops within a province, shall be dealt with by the synod of that province.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Bishop Thompson, of Texas, has been in town, and on Sunday, August 17th, preached in Trinity church, Asbury Park. Bishop Worthington of Nebraska has also been in town.

The Rev. Dr. Warren, rector of Holy Trinity, 42d st., is expected back again Sept. 15th. His assistant, the Rev. Mr. Thompson, had the misfortune recently of losing his wife, whose remains were taken to Canada for interment. The services have been continued all through the summer.

St. Bartholomew's church, as signified at the entrance, is open daily for private prayer. The Sunday services have been conducted by the Rev. Dr. Currie, of Philadelphia. The rector, the Rev. Dr. Greer, will not resume his work till Oct. 1st. He occupies a cottage overlooking the Sound, in one of the towns above the city, and invariably devotes his mornings to reading and study, inasmuch as he is called upon to lecture considerably in addition to preaching.

For a month or so workmen have been employed in Grace church, putting up scaffolding to enable them to paint and tint the walls from floor to ceiling. These have become much disfigured, not having been touched, it is said, for 40 years. It will take another month to finish the work. Arrangements are also being made to light the church and chapel adjoining with electricity. Meanwhile, the Sunday services, consisting of Holy Communion at 8 o'clock A. M., service with preaching at 11 o'clock, and Evening Prayer, are being held in Grace chapel. The Rev. Mr. Nelson, the clergyman in charge and the Bishop's secretary, has been for a month or two in Europe, and will return about Sept. 1st.

Never in its history has Ascension church been financially so prosperous as now. The church has already spent nearly $1,500 in sending mothers and children to Watertown, Ct., Peekskill, N. Y., to Rockaway, and also to Heightstown, N. J., where arrangements have been made with four farm-houses. At this place $4.80 will pay all expenses of a child for two weeks, including fares. A large number are also sent by Ascension chapel, and the chapel of the Holy Comforter. On Sundays, Dr. Donald's assistant celebrates the Holy Communion, conducts morning service, and also has an afternoon service in the chapel. The rector has spent his vacation at Amherst and the Adirondacks, and will probably resume his duties about Sept. 15th.

The trustees of the church of the Holy Communion, the Rev. Henry Mottet, rector, have filed plans in the Building Bureau for altering and improving the church at a cost of $1,500. The church is located at 6th ave. and 20th st.

The Rev. Dr. Satterlee, of Calvary church, is expected home the first or second week in October. Meanwhile, the work of the church and chapel are being carried on by his staff of clergy, who have their headquarters in the parish house in 22d st., just around from the church. Among the number is the Rev. John Henry Hopkins, Jr., son of Dr. Hopkins. Taking into account church, chapel, the Galilee mission, and the large number of organizations, probably no parish in town is doing a larger amount of work than this. In the first place, the district assigned to the parish by the archdeaconry authorities takes in all the city east of 4th ave. between 19th and 27th sts., inclusive. This comprises a vast population, and the church is doing what it can to reach all classes, including the lowest. This it is trying to do by means of its nightly Galilee mission, which in November will have been carried on for four years with a constantly increasing attendance. Indeed, while the attendance in 1887 was 16,700, last year it was nearly 23,300. Little help is given in money, lodgings, or clothing, and better than charity of this sort is a Penny Provident Fund, to which men, children, and families, are depositors, in all, between 500 and 600, who had previously never saved anything. The services of the mission, which is in charge of the Rev. S. M. Cooke, are varied each night, Tuesday night being devoted to temperance and the signing of pledges, though no man is allowed to take the total abstinence pledge unless he is very much in earnest, and in a fit condition to take it. In the work, all sorts of men, including ministers, lawyers, doctors, merchants, etc., are met with, who have come to want and misery chiefly in consequence of drink. The cost of carrying on this work alone is nearly $2,000 a year. The manifold work of the parish briefly told makes up a Year Book of 200 pages.

Mr. James Pott, the publisher and treasurer of the diocese, who had been absent about four months, returned a week or two since, having travelled about 18,000 miles, and having had a most enjoyable trip. He spent a month with his son at Shanghai, and visited with him the outlying towns. He is more than ever a believer in the work of foreign missions, and thinks that for China the great work of the future should be that of Christian education. If the plans of his son can be carried out, the most promising boys in the college will receive a higher education, and be fitted as teachers. The work, however, will be one of great difficulty, inasmuch as it takes competent instructors a year to learn the language. St. John's College now numbers about 80 boys ranging from 10 to 18 years of age. Mr. Pott, together with his son and wife, visited Japan, spending a month, and going to all the missionary stations.

Mr. Whittaker, the publisher, at whose establishment may be seen not a few of the clergy in passing through the city, is having his store renovated and put in order, preparatory to the fall trade.

The Rev. Henry L. Jones, rector of St. Stephen's, Wilkesbarre, has been in town, and said that though the property of some of his people was injured in consequence of the recent cyclone, his church was untouched.

The committee of St. George's chapter of the Brotherhood of St. Andrew have issued a circular stating that the "quiet days" preparatory to the winter work for the Brotherhood in New York and vicinity, would commence at St. George's Cottage, Rockaway Park, on Thursday evening, August 28th, and continue until Saturday evening, August 30th. A number of prominent clergymen from New York and vicinity would be present, while about 30 men could be accommodated during the entire proceedings. On Thursday there would be service and address at 8 P. M.; on Friday, Morning Prayer, 7:30 A. M.; breakfast, 8; Litany and special intercession, 12 M.; dinner, 1; worker's meeting, special business, chapter and parish work, 3; Evening Prayer, 6; tea, 6:30; and evening service with address, 8. On Saturday, the order would be the same, except that there would be a devotional meditation at 12 M., while at 3 P. M. the meeting would include hospital and prison work.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Rev. G. A. Carstensen, of Brooklyn, N. Y., will preach a Mission in Immanuel parish, Newcastle, the Rev. P. B. Lightner, rector, in September.

A Harvest Festival will be held in the parish of Christ church, Delaware City, on September 28th and 29th. It is hoped that the Bishop will be present.

STANTON.—Invitations were issued by the rector and wardens of St. James' church, to the clergy of the diocese, to attend the parish festival on the feast of St. James; but the weather proving unpropitious, the festival was postponed until July 31st. The Bishop of the diocese was the Celebrant at the 11 o'clock service. A social re-union was held in the churchyard after the service, and the afternoon passed away pleasantly with social sports, until 4 P. M., when Evening Prayer was said by the rector, the Rev. E. H. Eckel, and Holy Baptism administered to 14 children. The church was appropriately and tastefully adorned with sheaves of wheat and other grain. It is the purpose of the rector to hold the annual parish festival on St. James' Day of each year.

WILMINGTON.—The rector of Calvary church, the Rev. David Howard, has returned to his parish, after a month's vacation, spent, for the most part, at Spring Lake, N. J.

The Rev. Martin Dunlap, of Old Swedes', has returned from Rehoboth, where he has been rusticating.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

CITY.—The Rev. E. Purdon Wright, D.D., has terminated his relations with St. Luke's mission, after a connection of something over four years. On his last Sunday, in reviewing his ministry at St. Luke's, Dr. Wright remarked that the number of communicants had risen to 94. There have been 54 Baptisms, of which 25 were within the past year; 44 have been confirmed; there is a vested choir of 24 members, formed during this period; and the Sunday school numbers 13 teachers and 149 scholars. In addition to the amount paid for the support of the missionary, a debt of $300 has been paid, $2,200 has been raised and expended on the property, and $1,200 more has been contributed by the Sunday school, the choir and the guild, for church furniture and for missions. Dr. Wright is succeeded by Mr. George W. Lamb, who will be ordained shortly, and who has been associated in work at St. Luke's as lay reader, superintendent of the Sunday school, and choir master, for the past three years. The people have shown their appreciation of their young missionary, by pledging towards his support more than three times the salary paid by them heretofore. Dr. Wright continues the rectorship of Trinity church, Wauwatosa, and the chaplaincy of the Soldiers' Home.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

Summary of statistics: Number of clergy, 45; candidates for orders, 3; number of parishes in union with convention, 34; Baptisms for year 1889-'90: adults, 115, infants, 415; Confirmations, 413; Sunday school teachers, 306, scholars, 2,749; communicants, 4,890; total of contributions, $74,290.20.

SEWANNEE.—On Monday, August 11th, the ceremonies attending the induction of the new vice-chancelor of the University of the South, took place at St. Augustine chapel. After Morning Prayer, the Rt. Rev. Alexander Gregg, D. D., chancelor, vested in his official robes, came forward, and, after appropriately referring to the long continued interest of the retiring vice-chancellor, Dr. Hodgson, announced that the board of trustees had unanimously elected the Rev. Thos. F. Gailor, M. A., S. T. B., Prof. of ecclesiastical history, and chaplain, to the office of Vice-chancellor. Prof. Gailor having come forward to the chancel rail, the Rev. Dr. Shoup made an address as follows:

Mr. Vice-Chancellor: By the grace of the Rt. Rev. the venerable chancellor, I have been nominated from the Hebdomadal Board to invest you with the robes to your high office. Deeply sensible myself of the honor of being thus identified with in some degree with your elevation, this act is intended as a token of fealty on the part of those who are to assist you immediately in in the functions of your onerous office. It is a great pleasure to be able to assure you that they, with one mind and heart, join me in hailing your advent with satisfaction, and in pledging you their hearty support. During the years in which we have served together in the same grade, we have learned to know your earnestness of purpose, your high ideals, and your unfaltering devotion to the University in its effort to set forward sound learning and right living. You have proved that devotion in a way which falls to the lot of few in this world, and we want no better augury for your single minded and high endeavor in the future. The University has already a fame almost larger than it can reasonably have expected; it will be your part to fill up the measure of what may be lacking, and raise it to a far higher stage. I deal not in words of mere complacency and empty compliment; but we believe in you, as we believe in the University, and our hopes carry us forward in high anticipations of great things for this land in the up-building of the kingdom of letters, and of the Kingdom of God; not two, but one. Receive the outward symbols of your office, let them not be empty signs, but fill them with a power which can only come to you as you first betake also yourself to God.

Gentlemen of the Hebdomadal Board, I have pledged your fealty to our new Vice-Chancellor. I know I have not gone beyond the measure of your devotion. Let it never be, that through our failure to make good in deeds what we have bound ourselves to in words, the fair honors of this day shall suffer blight. You know the burden our young leader has assumed. He will not always do—how could it be—what each of us in our varying moods and divergent judgments shall think the very best, but let us not magnify faults, even when we feel sure they have discovered themselves; but look through them to the lofty purpose which will surely lie below at all times, and rejoice in the far larger area in which we shall find nothing but to commend.

Gentlemen of the student body, your hearts have too long leaped with glad response to the words of eloquence and wisdom as they have fallen from the lips of our Chaplain, now advanced to the more honorable station, to require any word of commendation from me. Be true to him, as in the past, and he shall have nothing to ask.

Mr. Vice-Chancellor, as a final word I can only pray in the words you have so often used: "May the Author of all rule and authority enlighten your understanding, purify your heart, and sanctify your will."

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Services over the late Rev. James Sydney Kent, of Ardmore, took place August 18th, at Hammonton, N. J., after which the remains were conveyed to St. Mary's church, Ardmore, where the funeral services were held. The interment was at the church of the Redeemer, Bryn Mawr.

Charles M. Burns has completed the plans for the parish rectory of Grace church at Mt. Airy.

The Rev. J. Cowpland has returned from Asheville, N. C., to Media, Pa.

The Rev. Dr. Newlin, rector of the church of the Incarnation, with his wife and son, left recently on a tour extending through the Adirondacks and Nova Scotia.

CITY.—The new St. Thomas' church, intended for the first colored Episcopal congregation in Philadelphia, is well advanced toward completion. The walls are so far built that they will soon be ready for the roof.

St Andrew's church is undergoing some excellent improvements during the summer months. The sexton's house on Eighth street, south of the churchyard, has been torn down, and a handsome edifice for school and social purposes is being erected in its place.

The attendance and work of the new mission started by the Southeast Convocation in the southern part of the city, has, thus far, been highly gratifying.

The church of the Holy Apostles, the Rev. Charles D. Cooper, D. D., is receiving additional parish building accommodations. The new Montrose street building, with room for gymnasium, social and school purposes, promises to be completed in October. Work will be commenced at once on the improvements in the vestibule of the church. New doors and windows will be put in so as to give much needed light for the back part of the middle aisle. An addition will also be made to the vestry room.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN. — Next to St. Ann's, the oldest church of Brooklyn which dates into the preceding century is, historically, St. John's, an off-spring from it. It consists of a modest frame building, located at Washington and Johnson streets, less than half a mile distant from St. Ann's, in which the rector, the Rev. Evan M. Johnson, conducted the first service on June 4th, 1826. Dr. H. N. Onderdowk, afterward Bishop of Pennsylvania, was then rector of St. Ann's, and had taken much interest in the new organization. The church, though located in what was then the country, made good progress, and was consecrated the following year by Bishop Hobart. The Rev. Mr. Johnson continued rector from 1826 to 1847. At the close of his long and faithful pastorate, he established a free mission in another part of the city, where he labored until his death several years later. His successor was the Rev. Dr. S. R. Johnson, a cousin, who, at the end of three years, became a professor in the General Theological Seminary. The Rev. Dr. N. A. Okeson was next in charge, two years, to be succeeded by the Rev. Dr. F. T. Guyon, under whose ministry of nearly ten years, the church was reubilt and added to, and also cleared of debt. In 1863, the Rev. Dr. Geo. F. Seymour, now Bishop of Springfield, accepted the rectorship, where he continued in charge until elected professor in the General Theological Seminary in 1867. The Rev. Dr. and subsequently Bishop Burgess, assumed charge for awhile, when, in consequence of of changes which made removal desirab'e to another part of the town, the property was sold, and at last the present site was fixed upon in St. John's Place, on which was erected the present handsome church and rectory, the congregation occupying the former in 1870. For some years the Rev. T. S. Pycott was rector of the parish till disabled through failing health, when he was succeeded by the Rev. George F. Breed, the present rector. It may be added that the former site of this old historic church, which is immediately opposite the new Post Office, will be occupied by the new building of the Brooklyn *Eagle*, by far the finest structure of the kind in the city, and one of the finest in the country.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

TACOMA.—A vested choir of men, women, and boys, W. F. Hill, choirmaster, was recently installed in Trinity church, and produced a good impression on the whole congregation. An excellent chorus choir of men and women has been rendering the service for the past six months, and these were reinforced by boys, and all were vested, the men and boys as usual, and the women with a fine linen surplice and black cap, as used in St. Peter's church, Brooklyn, N. Y. The singing was excellent, far better than it could be for many months if rendered by a simple "boy choir," the strong, trained, cultured voices of the women being an admirable feature, especially in the more difficult passages.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

The Rev. W. C. Hopkins, rector of Grace church, Toledo, has returned from his vacation, having visited friends at the East for the first time in seven years. Among the many points of interest in the journey, was St. Paul's church, Burlington, in which he had been baptised, confirmed, married, and ordained, and in which he had served as organ-blower, organist, choir member, Sunday school teacher and superintendent, lay reader, and deacon.

The Bishop is away on his vacation, enjoying a much needed rest. In the nine months of his Episcopate, he has not spared himself from a single call that has been made upon him, though one has followed another in such continued and rapid succession that the amount of work accomplished has been simply amazing. Not one in a hundred could have stood up under it with the same fortitude. It is the sincere hope of all his friends that when he returns to Ohio, he will resume his work with a juster regard to his strength, health, and powers of endurance.

It is hoped that the orphanage formerly connected with Trinity Church Home in Cleveland, will be revived this autumn and put into the hands of deaconesses or sisters. Mrs. Bradford, whose name is a synonym for benevolence and liberality in the Church, has indicated her willingness and desire to give to the Bishop a suitable lot of land on which to erect a proper house where the sisters may be located and do their religious work. Out of this, also, should be developed, under the same auspices, a Church school for girls in our populous city. Without doubt, many loving and ardent helpers will aid in this noble and appealing project. It will be directly connected with the cathedral.—*Church Life.*

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

COLUMBIA.—Calvary church has been undergoing extensive repairs and enlargement for several weeks past, with most satisfactory results. The plan proposed and carried out is that of a cruciform structure. To do this with the least possible sacrifice to the original building, a large addition is built across the north end of the nave, increasing the length 27 feet, and at the same time forming transepts running east and west. The upper extension of the cross is formed by the chancel with a front of five gothic arches. This is an enlargement of a part of the old building. On the left of the chancel, looking north, is the organ room, 15x15 and 14 feet high. This recess, with the exception of a narrow passage on the west side, will be wholly used for the organ. The choir is placed in front of the organ, having two stalls eight feet long, providing comfortable accommodation for about 12 singers. The space west of the choir will, in the near future, be used for a baptistry. On the east of the chancel is the chapel, a commodious room with the same internal finish as the church, open roof, ceiled, with truss beams and wainscotting. This room will be used for week-day services and Sunday school. It has two entrances, one serving also for the east porch and transept. By this arrangement the church has three doors, affording easy access to all parts of the edifice. The chancel will be complete in all its appointments and furnishings, with solid brass altar rail and font cover. The windows in the transept are of cathedral glass. Those in the nave will be removed in time, and stained glass memorial windows will be substituted. The edifice will have a seating capacity for nearly 400 persons. The cost of the improvements, including the organ, which is the generous gift of Mrs. James H. Rollins, will be about $5,000. Mr. F. P. Miller is the architect and builder. The consecration will take place September 18th, by Bishop Tuttle, assisted by several of the clergy of the diocese.—*Church News.*

ST. LOUIS.—Thursday, July 31th, was a gala day for between 50 and 60 of the children of St. Stephen's mission, who availed themselves of the very kind offer of the ladies of the "Fresh Air Mission," made through the appeal of the missionary. This was a special trip for the benefit of the various orphanages and children's institutions of the city. The weather was perfect in every respect, and a delightful day was spent.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

A very large altar set has just been presented to the church of St. Michael and All Angels, Anniston. It is a memorial. The altar cross is 5 feet 7 inches high, of brass. The surface of the cross is perfectly plain, yet there is great beauty in its outline on account of its massiveness. It rests on a Calvary base, and the ends of the arms are ornamented with a boldly modelled, crown shaped *fleur-de-lis*. At the junction of the arms is the *Agnus Dei*, of silver, and bursting from this are sunrays, beautiful to behold. The candlesticks are somewhat after the Pugin style of art, three feet high, and the vases (30 inches in height), of the bell shape, have the *Agnus Dei*. The altar desk is an adjustable one, with the sacred monogram cut in the centre, and also four saw pierced ornamental crosses at each corner. A processional cross was also given, with both sides engraved alike with the letters I. H. S. This has also trefoil ends. The whole set was made and designed by the Gorham Mfg. Co., under the supervision of Wm. Halsey Wood, architect of the church, and are a great credit to him and the makers. The pieces are massive in the extreme and very magnificent in their simplicity and plainness. The inscription on the cross reads as follows:

To the glory of God and in memory of Frederick William, and Rosa Noble. He took them up in His arms and blessed them. Presented by William and Melinda Noble. Whitsunday, May, 1890.

ARKANSAS.

HENRY NILES PIERCE, D.D., LL.D., Bishop.

Table of parochial statistics: Number of families, 1239; Baptisms — Infants, 138; adults, 37; total, 225; Confirmations, 222; communicants, 2,074; Sunday schools—teachers, 150; pupils, 1,438; offerings, total, $36, 205.74; value of Church property, $211,-971.80.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Number of families, 1,705; whole number of souls, 9,405; baptisms: infants, 307; adults, 132; confirmed, 427; communicants, 3,717. Sunday schools: teachers, 304; scholars, 2,575. Parish schools: teachers, 8; scholars, 142. Valuation of church property, $361,464. Total of contributions, $59,892.81.

MAITLAND.—The church of the Good Shepherd has been presented with a beautiful solid silver alms bason in memory of Mrs. Whipple. It is a handsome piece of work, and was made by the Gorham Mfg. Co. The design of the center of bason is a floriated Greek cross of intricate workmanship, surrounded by the following text:

"All things come of Thee, O Lord, and of Thine own have we given Thee."

On the obverse side is the following inscription:

He shall feed his flock like a shepherd. In memoriam of Cornelia, wife of Henry Benjamin Whipple, Bishop of Minnesota, who entered into rest at Faribault, July 16, 1890. "Great is the peace that they have who love Thy law." From F. M. W.

This simple, yet effective, inscription conveys a great deal to the minds of those who knew the late beloved Mrs. Whipple, whose work on earth was never ended.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

Bishop Neely had a narrow escape lately, from drowning at Scarboro Beach. The Bishop is an expert swimmer, having once in younger days swam across Seneca Lake, a distance of two and a half miles. While bathing at Scarboro Beach he went outside the surf line, and a heavy undertow and ebb tide setting off shore, he found himself unable to return. After two ineffectual attempts, with rare presence of mind he allowed himself to drift back beyond the breakers and floated quietly outside and shouted for a boat. It was supposed that the Bishop was drowning, and great excitement prevailed upon the beach. Fifteen minutes passed before a boat was procured, but the Bishop was finally rescued. His coolness in not wasting his strength to struggle longer with the undertow probably saved his life.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The annual retreat will be conducted by the Rev. Father A. C. A. Hall, beginning on Wednesday, Sept. 17th and ending on the 20th. The clergy will be accomodated at St. Agnes' School, as last year. All are invited. Those intending to be present will please send word as soon as possible to the Rev. Canon Fulcher, 4 Pine st., Albany.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Rev. Edward Martin Van Deusen, D.D., died at the residence of his son, Mr. Gilbert Van Deusen, at Baltimore, Friday, Aug. 8th, aged seventy-four years. Dr. Van Deusen was a native of Berkshire Country, Mass., and graduated from Trinity College in 1836. Soon after he was ordained he assumed charge of a parish at Wilmington, Del., next becoming rector of St. Peter's church, Pittsburg, Pa. In 1864 he accepted a call to the rectorship of Grace church, Utica, N. Y., and remained in this charge over twenty years, and until compelled by failing health to resign. He was one of the founders of the Utica Home for the Poor and Friendless and of St. Luke's church, of that city— the latter in memory of a deceased daughter. Dr. Van Deusen leaves a widow, a son, and five grand-children. He was interred in Utica beside his daughter.

MT. WASHINGTON.—The ladies of St. John's church held a lawn party on Wednesday and Thursday, August 13th and 14th, at Oak Grove, the home of Mr. D. C. Walker, for the benefit of their church. The grounds were illuminated with Chinese lanterns, and there were other special features. It was attended by people of neighboring points and proved a success. Those in charge of the party were the rector of St. John's, the Rev. Jas. B. Purcell, Mrs. Purcell, Mrs. Jno. M. Carter, and Mrs. Philip R. Reese.

PORT TOBACCO.—The Rev. James E. Poindexter having recovered from his late indisposition, will hold services as usual in Christ church.

ACCOKEEK.—The Rev. Henry Tarrant, general missionary of the diocese, will begin a series of services in St. John's parish on Sunday, August 24th. Services will be held on that day in Christ Church at 10 a. m., and St. John's chapel, Bumpey Oak, at 3 p. m., and will be continued for four or five consecutive Sundays.

POOLESVILLE. — The improvements of St. Peter's church are nearly completed. They consist of a vestibule surmounted by a belfry and steeple, the apex of which is about 80 feet from the ground. In the rear, the old vestry-room has been torn away and a handsome recess chancel erected, in which will be placed three memorial windows in memory of deceased members of the church. The Rev. W. P. Griggs, the rector, is now spending his vacation in New York. The Rev. Henry Thomas, of Martinsburgh, W. Va., who was formerly rector of St. Peter's, preached on Sunday, August 3rd.

HARRISONVILLE. — On August 6th, a lawn party was held for the benefit of the new church about to be built here. It was given by the ladies of Harrisonville mission in Mr. Thos. Worthington's woods. About $30 was cleared.

CLEARSPRING.—The Rev. Henry Tarrant, general missionary of the diocese, closed his mission work here on Sunday, August 16th, by having service in St. Andrew's church at 10:30 a. m.

LAUREL.—The Rev. T. A. Johnstone, rector of St. Phillip's church, left on August 11th for Stamford, Conn., from thence to Martha's Vineyard, where he hopes to enjoy a much needed rest.

TOUSON.—Deacon Charles F. Sontag, of Washington, D. C., was ordained to the priesthood by Bishop Paret, at Trinity church, on Sunday, August 17th. The Bishop was assisted by the rector, the Rev. Wm. H. H. Powers, and the Rev. George C. Stokes, of Govanstown. After the Ordination Service, the Holy Communion was celebrated, in which service the Bishop was Celebrant, assisted by the Rev. Mr. Powers. The Rev. Chas. F. Sontag is about 40 years old, and was formerly a minister of the Lutheran Church. He was ordained deacon by Bishop Paret on Dec. 22d, 1889, in Ascension church, Washington, D. C. He is now assistant rector of the church of the Epiphany, Washington, and chaplain of Epiphany Church Home, in the same city.

UPPER MARLBORO.—The Rev. James B. Avirett, who for the past four years has been rector of Trinity church, preached his farewell sermon, August 3rd, in the presence of a large congregation composed of members of his own and neighboring parishes. Many parishoners and others visited the rectory to say good-bye and give their tokens of esteem and love to the retiring rector. The neighboring clergymen, who are cognizant of Mr. Avirett's energetic labors in this and adjoining parishes, sent him letters of regret at the loss of his pleasant companionship.

KENTUCKY.

THOS. U. DUDLEY, S.T.D., Bishop.

Summary of parochial reports for the year ending April 30, 1890: Number of families, 2,275; whole number of souls, 9,038; Baptisms—Infants, 454; adults, 163; total, 617: Confirmations, 558; communicants, present number, 6,528; Sunday schools—teachers, 520; scholars, 4,866; contributions of Sunday schools, $3,732.42; parish schools—teachers, 5; scholars, 211; industrial schools—teachers, 124; scholars, 875; estimated value of Church property, total, $641,870.

LOUISVILLE.—The Rev. M. M. Benton, church of the Advent, recently announced to his congregation that his last service as priest of that parish would be held on the 12th Sunday after Trinity, St. Bartholomew's Day. This was very unlooked for, and caused considerable surprise. The emotion of the rector in making the announcement was great. This severance of the Rev. M. M. Benton's connection with the church of the Advent grows out of the very pressing and urgent invitation from the trustees of the University of the South, at Sawanee, Tennessee, to accept the chair of applied mathematics in that institution. The congregation was deeply affected at the announcement.

The Rev. David Sessums, of Christ church, New Orleans, held service at the church of the Advent, 11th Sunday after Trinity, preaching from the text, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John, vii: 16. The sermon was an able and lucid presentation of the Gospel, to the large and appreciative congregation present.

The Rev. Robt. W. Brookin, of Virginia, in deacon's order, has been placed in charge of Zion church, former rector, the Rev G. C. Wather. The new rector officiated for the first time on the 11th Sunday after Trinity.

The Rev. Geo. C. Betts, of Grace church, has advised his parish that he may be expected to resume his pastoral duties on or about Sept. 15th.

LETTERS TO THE EDITOR.

WINE IN THE HOLY COMMUNION.

To the Editor of The Living Church:

In a recent paper you denounce communicants who believe in "the fruit of the vine." I cannot find the word wine used in connection with the Lord's Supper, and cannot believe wine was contained in "the cup" which He blessed and gave to His disciples.

All kinds of leaven were forbidden at the feast of the Passover, under penalty of death, and it is not possible that that "which biteth like a serpent and stingeth like an adder" would be used as a symbol of Christ's redeeming blood.

The Bible makes sharp discrimination between different kinds of wine. Christ's model for our prayers was "lead us not into temptations." Is there anything in this world that causes so much misery and sin as alchoholic beverages? Alas, that Christians should tolerate them! Wine is not produced by any living process. It is always the fruit of decay; the symbol of death, not life.

H. B. SPARRE.

To the Editor of The Living Church:

In your issue of Aug. 16, page 316, you seem to admit the possibility that an appetite for liquor may be awakened by the wine of the Sacrament if it be of more than a mild quality. It is not likely that a miracle would intervene to prevent the intoxicant result of an immoderate quantity of even Sacramental wine, but it seems to me that it would be a miracle for even a drunkard to be affected by the slight sip of even strong wine, that is usual among communicants. Possibly, the amount of alcohol in it may be six drops; but what physician will venture to assert a physiological effect of any kind from so small a quantity so diluted? Most of proprietary medicines contain a large percentage of alcohol. A teaspoonful is ordinarily the minumum dose, containing alcohol far in excess of what would be received at the Sacrament; and yet who imagines danger in the alcohol of a teaspoonful of medicine?

I have known persons to refrain from the Sacrament on account of a fear of the wine, and yet be in blissful ignorance of the far stronger alcohol that lay in the medicines in daily use, in whose curative powers they had great faith. One largely advertized patent medicine made claim to public confidence as non-alcoholic, and was widely used under that belief, while analysis found it to contain more than twice the percentage of alcohol found in strong wine.

The potency of the temptation lying in 30 or 60 minims of wine derives its force more from the suggestions of cranks than from an actual experience. By all means, let the quality of the wine be such as befits its solemn use. But its selection need not take in view conditions that never exist.

S. W. STROWGER.

"ABSOLUTE WINE."

To the Editor of The Living Church:

Your last week's article concerning Sacramental wine, has been read by me with deep interest. Temperate users of *absolute* wines, among whom I am, fully agree with you, and would favor the use of such wines for Sacramental purposes. Speaking technically, absolute wine is solely grape juices which have passed through vinous fermentation, but not into the acetic, all their alcohol having been produced by their own fermentation, and to which juices nothing has been added. Such wine contains little alcohol, and to remain good must, with rare exceptions, be jealously guarded from the air, which causes deterioration and acetic fermentation. Ordinarily "the sweet sensuous wines" are not to be classed as *absolute*. Under rare conditions fairly sweet, absolute wines may, however, be produced, as they contain a large percentage of added saccharine matter, and alcohol, being usually made by mixing about equal parts of fermented and unfermented grape juices, which necessitates addition of alcohol to prevent fermentation of the mixture.

Your suggestion that "more care should be taken with regard to the quality of the wine employed" for Sacramental purposes, is a wise one. The Roman clergy, I am informed, use only absolute wines for Sacramental purposes and take great care in their selection. They are doubtless right. Such wines, both red and white, thoroughly protected by careful bottling, are obtainable from reputable wine merchants, are not "highly alcoholic and sensuously attractive to the palate," but contain the minimum of vegetable and saccharine matter and alcohol, which last is entirely the product of vinous fermentation and not of distillation.

H.

KEBLE'S LETTER.

To the Editor of The Living Church:

I do not believe the Bishop of Maryland intended, by his note to THE LIVING CHURCH of current issue, and which reached me only this day, to mislead anyone. That it may possibly mislead some of your readers, I have not a doubt. For, in the first place, nine out of every ten readers would believe, without a critical examinat on of the language of the letter of Keble referred to by the Bishop of Maryland, of the peculiar environment of that letter on that page of the book referred to, and of the well-known ecclesiastical status of its writer, that the late John Keble, M. A., vicar of Hursley, had written it expressly against "Catholic Reservation of the Blessed Sacrament for the Sick and Dying."

This is exactly the point on which I wish to caution your readers, and if I be right, no one will appreciate it more than the learned and respected Bishop of Maryland. If I be wrong, I am open to a conviction of my error. If I knew you could spare me the space, I would copy the whole of the letter I refer to. If you can spare the space, I hope you will print the whole of it at the end of this communication. In the edition before me, the 2nd, 1870, Oxford and London, it is numbered 118, page 212. The Bishop of Maryland has given it (from his copy) as No. 129, but did not name the edition. As the letter referred to has two different numbers, it may possibly prove a benefit to your readers, some of whom will have mine, and others, his edition, but the letters are the same, I believe, word for word, in both editions.

Another caution is, your readers must not suppose that Keble prefixed the title, "On Reservation for Communion of the Sick," nor any other title in the book, which is entitled "Letters of Spiritual Counsel and Guidance," and was edited and published by one of Keble's warm admirers, four years after his death. The editor, only, was responsible for that "title," which, in my judgment, is delusive and unwarranted; because there is not a letter, word, line or statement in it, as I read and understaud it, apparently, about "reservation" either for or against.

Again: I caution your readers against implicitly taking it for granted that the words in it, "rubrical case," and "rubric," necessarily refer to any particular rubric in the English Prayer Book concerning "Reservation."

Finally, I beg to ask your readers: Is it probable or possible that the late John Keble, the author of the world renowned *Christian Year*, the original starter of the Oxford Movement, A. D. 1833, one of the four responsible men in originating and carrying on the Oxford Tracts, the writer of eight of those tracts, the author of "Eucharistic Adoration," the editor of Hooker, a Catholic priest fifty years, A. D. 1816-1866; one of the most loyal of the English Catholic priests in observing and strenuously upholding primitive and Catholic usages, and obedience to the traditions and laws of the English Church for more than 50 years, should at any time of his priesthood say a word or write and publish a letter against "Catholic Reservation for the Sick and Dying?"

NORMAN W. CAMP.

Washington, D. C., August 23, 1890.

ABUSE OF THE GLORIA IN EXCELSIS.

To the Editor of The Living Church:

The custom of our diocesan conventions of invariably singing the *Gloria in Excelsis* whenever a bishop is elected, I think would be more "honored in the breach than the observance." There are occasions when it is wholly out of place. For instance:—

The individual elected may be known personally to only one or two members of the convention, and simple *friendliness*, without regard to the high and varied qualifications which such an office demands, may have prompted the nomination. Let us sing the Gloria in Excelsis!

Again, one may be elected to this sacred and responsible office, who possesses the acquirements and intellectual ability to fill it with credit to the Church, but his temper and disposition may wholly unfit him for the place. He may lack that kindliness of spirit which is necessary in dealing with the stranger, and with poor and afflicted people. He may be austere in his manners, rash and unjust in his judgment. Oh, then let us sing the Gloria in Excelsis!

Then there may be collusion in getting a name before the convention, of one, solely on account of his family connections, or the possession of this world's goods, who has little adaptation to the office in any of its parts, except the "laying on of hands," and could never fill it with credit to the Church or to himself. But for our good fortune, we must sing the Gloria in Excelsis!

After all, the election having been made for good or bad, it is considered for a few weeks, and then notice is given that it is *declined*, with thanks. But, nevertheless, we have sung the *Gloria* over him. How sadly out of place!

But, in the case of one raised to this honor, who has a well established character for scholarship and goodness, known and read of all men, then sing the grand old hymn to your heart's content.

I disclaim any reference to the past, and only suggest that when a bishop has been elected, duly consecrated, and bears his honors meekly, is diligent in his office, just to his clergy, especially in a controversy with laymen, and is a pattern of kindliness and equity to all: then, on the occasion of some convention about three years after, let it be made a point to sing in the sweetest strains all the *Glorias* in praise of God's goodness in sending such a true shepherd to look after the sheep and lambs of the fold, and them also that are out of the way.

Desecrate the glorious hymn no longer by shouting it aloud at the wrong time and in the wrong place!

ED. F. BERKELY.

CANDIDATES FOR HOLY ORDERS.

To the Editor of The Living Church:

Much has been said of late in reference to the scarcity of candidates for Holy Orders. Many reasons have been given for that which is everywhere recognized. Some assert that the very inadequate clerical support accounts for the paucity of candidates. Others attribute it to the failure of the Church to make provision for her overworked, broken-down, and superannuated priests. Then, again, it is claimed that candidates are scarce, because of the almost necessary submission of the clergy to the whims and fancies of vestries, the "holders of the purse," etc. Doubtless, all of the above reasons account, to some extent, for the dearth of candidates. It strikes me, however, that the real cause can be traced to that low idea which looks upon the ambassador of Christ as a "mere preacher," "hired servant of the people;" as one who, if he would keep his position and influence, must forever be saying pleasant and smooth things, as one that dares not be a John Baptist of the present day.

An appreciation of the loftiness and noble character of the priestly office is wanting among a large proportion of our people. As long as the ministry is looked upon as taking its origin from man rather than from God, as a mere human contrivance and convenience, just so long will men expect the clergy to do and "say such things as are pleasing."

There is something connected with the ordinary Protestant idea of the ministry that is repugnant to an independent and manly heart. We hear much in our day about using "policy" and "tact" in the management of a parish. We concede that much wisdom is required in carrying on the work of God, but with that compromising principle, time-serving, and man-serving spirit, we have no patience; and that spirit is, no doubt, the secret of the scarceness of candidates of Holy Orders. Teach men that the priesthood of to-day is of divine ordering, like that of old; impress upon them its real and high character; make men know that a clergyman is called, endowed with spiritual authority, and sent by God rather than by his fellow-men; then that "hired servant," "mere preacher" idea will pass away. When the holy office is more respected, many young men will seek it. Let us hear more about the Divine Kingdom, more about the ambassadors and priests of God, rather than "Episcopal ministers;" then, in my humble opinion, we can look for better things, for more clergy, and means for their support, more earnest sacrifice and self-consecration, and a truer and more reverent regard for holy things and sacred offices.

J. O. FERRIS.

SEWING SCHOOLS.

To the Editor of The Living Church:

St. John's church, Detroit, Mich., does a large mission work among the poor. From her mission Sunday schools arose a necessity of more individual work among the families from which the children came, than the assistant clergymen could give, and sewing schools for women and children seemed the most desirable way to meet this need; the object being to bring the poor into immediate contact with a better class. The main thought has been to make the scholars feel that the visit or and teachers are friends whom they can confide in, and be sure of sympathy from.

The work has continued among the children for thirteen years, and among the women for ten, and the good results are evident in very many homes.

The schools open about the 15th of November, and continue, Thursdays for women, and Saturdays for children, until Easter. We begin at two o'clock and close at four. We have hymn cards and service cards for each school, with the addition of text and chant cards, and sewing songs for the children. We open with the singing of a hymn, then a short service with responses follows, then another hymn; after which the roll is called, and the work begins. At half-past three, or four, the work is rolled up, marked, and placed in the baskets; hymns are sung and the Creed said, the children repeating their texts, and the instruction is given lastly, in the children's school, about twenty minutes; in the women's, about half an hour. We find that object lessons interest and instruct the children more than other teaching. The Sunday school magazines give the lessons, and the teacher can easily study and prepare her black-board.

In the women's school, the aim is to give not only Bible instruction, but also practical teaching regarding their home duties, upbringing of children, neatness, industry, intemperance, lying, thieving, care of the sick, mending of garments, and cooking.

The schools cost from four hundred to four hundred and fifty dollars each year, the money being given at the two morning services on Easter Day.

The women's school numbers from 160 to 190 scholars, with an average attendance of 100. These are divided into 17 classes, with 17 teachers. We use calico, canton flannel, unbleached muslin, and grey flannel, for undergarments, night dresses, under skirts, dresses (straight skirts and sacques), sheets, pillow cases, and aprons. The cutting committee meet Wednesdays, and prepare the work from orders taken by the teachers, giving the name of scholar, size of garment desired, and number of class. The chairman of the cutting committee keeps the same record in her book, and pins the order given to her upon the cut garment. She also gives out all work in the Thursday school. Each class is furnished with a good-sized basket with a cover, with the number of the class marked on it, each basket containing a pair of scissors, an emery, a tape measure, a small block of paper, a pencil, a class book, a card of buttons, a few rows of pins, grey and white thread, and needles.

We buy our material at wholesale, and sell the cut garments at a reduction. We insist that all cut garments be made in the school, but we sell material at wholesale prices to the members of the school, and also a great many kinds of groceries. We find that it is a saving to them, and teaches them to be provident. We encourage them to deposit small sums with us during the summer for the purchase of winter coal. We have a committee for the distribution of partly-worn clothing, of which we give away from four to five hundred garments each winter; also a sick and maternity committee that keeps a supply of new, plain, comfortable bedding and infants' clothing on hand, which is given in necessitous cases. We have a mother's meeting each Tuesday evening during the year, where the women can take their babies, and their knitting or sewing, and have pleasant talks, reading stories, and sometimes having fruit to eat.

Once each month, after school is ended, we give the women "a tea," at which tea, sandwiches, buttered biscuits, and cake are served. They sit at orderly tables and enjoy the bit of brightness. The chairman of this committee is over eighty years old, and does her duty faithfully. At Thanksgiving and Christmas the Church people send in uncooked provisions of all kinds, and very nice dinners are given to those most in need.

They understand that unless in case of sickness or great distress, they must not expect aid other than assistance to obtain work. We give garments free to some that are too poor to pay for them, but are careful not to have much of a "free list."

The children's school numbers 300, with 32 teachers. We do not charge for the articles, but keep them until the school is finished, that we may pass upon the merits of each scholar. We give prizes for neatness, behavior, attendance, and sewing: each class, besides its basket has a box marked with its number, and the work of each child is marked, and put into it as it is finished. The prize is given for the greatest improvement, not the best sewing. A work committee examines all work each week and gives out all work. We begin by giving patch work, then strips of unbleached cloth, then squares of unbleached cloth to hem; when well done, then squares of cambric for handkerchiefs, and encourage them to etch their initials on them in red cotton; when these are beautifully done we give a calico apron, then a white apron; after that, underclothing cut from fine bleached muslin, and encourage them to crochet edging at home for them. We have the same order regarding baskets as in the women's school, but furnish thimbles for the children in addition to the rest. The prize for neatness means keeping hands, face, nails, etc., clean, buttons on boots, dress, and apron, and something clean in the neck of the dress, as well as keeping the hair in order. It is wonderful how like a charm it works. When the school is about half done each day we have the children stop work long enough to sing a bright, lively sewing song, which they enjoy.

At Easter-tide we have a delightful festival for the women and children, at which we distribute prizes, have music and refreshments, and Easter cards for the women. This crowns the year, and teaches them that Easter is the "queen of feasts."

We have a system of visiting for both schools that is very complete. It keeps us in touch with the greater number of families that come to the schools. Of course we meet with some discouragements, but the work is hopeful and helpful to all engaged. Many of the children have learned good trades, and many have been gathered into the Church, even from the Roman Catholic Communion. Homes have been blessed by the work, and many strengthened and helped to better lives.

HELEN E. CONKLIN.

To the Editor of The Living Church:

Noticing in your paper of Aug. 9th, a request for "practical suggestions on sewing school work" I venture to give an account of the work in our parish school, which has been growing in importance for the past five years.

On the first Saturday in November our school, numbering one hundred pupils, meets in the parish house. The rector is always present at the opening of the school; we sing a hymn, repeat the Creed, the Lord's prayer, and read a few collects, then the names, ages, and addresses of the children are taken, and they are graded according to their proficiency in sewing. Those who cannot sew at all are put in one class, and so on until each girl is disposed of. The ages range from six to sixteen years. The roll is called every week, after opening exercises. Then the directress asks, "How should a little girl be prepared for sewing?" The answer being given by the school in chorus, "By having clean hands, clean nails, clean face, tidy hair, and a clean apron." Then the teacher of each class examines the hands of her pupils, and their general appearance, making a note of each one in her class book. Every child in the school knows that cleanliness is one of the rules, and that a prize is given for neatness; and should the hands of any child be really dirty, she is sent out to wash them, which is considered a disgrace, and never occurs twice in the same case After this the work is given out. Each teacher has a large bag made of strong, dark gingham, on which her name, printed on a piece of white muslin, is sewed. In this bag are small turkey-red cotton bags, one for each child in the class, with its name upon it, containing a thimble and a piece of patchwork with a needle in it, The teacher's bag contains a pair of scissors, thread, a paper of needles and an emery bag. The first thing we teach is over-hand sewing; next, hemming; then running; then felling; then gathering and putting on bands; and, lastly, the making of button holes. This is called our graduating class, and a girl is not admitted to this class until she can do plain sewing neatly. Last year five girls were graduated from our school, and one of our graduates is now earning six dollars a week making button holes.

On the Saturday after Easter the parents and friends of the children meet in the parish house. The children form in procession, the little ones leading, carrying banners. They march into the church singing a hymn, then follows a short service. The rector talks to the children for about five minutes, and then they return to the parish house singing as they go. The friends are all invited to follow, and when all are seated, the "event of the season" begins. The children have learned songs, dialogues, and pieces, which they recite. Then the six prizes are given, for neatness, deportment, regular attendance, and for the best darner, the best button hole maker, and the greatest improvement in sewing. The prizes are given by the rector, and are received with smiles and blushes, amidst the applause of the whole school. Then the diplomas are awarded, which are a simple statement of the capabilities of the girl, and a recommendation of her faithfulness during the time she has been in the school; which diploma might enable her to procure a situation as seamstress. Then the children have all the cake and ice-cream they can eat, and the school closes until the first Saturday in November.

Aside from the knowledge of sewing which is taught in the school, the influence for good upon the children cannot be overestimated. The fact that the rector is present to open the school lends a dignity to the service, and makes each child anxious to be prompt in her attendance. Then, examining the hands each week leads them to feel that the hands must be kept clean, and the effect of it is soon felt at home. One dear little seven year old girl showed me her little red hands, one day, saying, "Teacher, aint my hands nice and clean? I scrubbed them with mama's scrubbing brush." All these children are from the poorer classes, chiefly Germans. Many of them have intemperate fathers and mothers, and many of the mothers go out by the day to work, so that the children are left to their own devices.

Every teacher should try and visit the homes of her class as early as possible in the season, and learn in just what way they need to be helped. The ladies of the parish send all their half-worn clothing to our directress, and she, with the knowledge the teachers have gained, distributes them where they can do the most good. In this way all the children are comfortably clothed, and several of them are confirmed every year, and remain faithful attendants of the church and Sunday school. About eighty garments are made each year in the school, and are given to the children. The material is furnished by ladies in the parish.

The whole condition of the school is so improved that it is hard to realize that these are the same children with whom we began. Some of them were absolutely filthy, did not go anywhere to church or Sunday school, and seemed utterly depraved. Now it is a real pleasure to watch their bright, intelligent faces, to see their clean hands, and the little attempts which they make to improve their appearance.

HARRIET C. SMALL.

Newark, N. J.

To the Editor of The Living Church:

In response to a request for practical suggestions about sewing schools, I venture to offer the following, gained from a personal experience of some years in a school which was considered successful:

There were two general departments called, respectively, primary and advanced; these were subdivided into classes of from eight to twelve pupils, graded according to age and ability. Each department had a directress, who had full charge of the sewing, purchasing the material, preparing and distributing to the teachers.

Each class had a work-box, large enough to hold all necessary working material, so that each teacher was responsible for the work done in her own class, and kept a class-book, recording attendance, deportment, and sewing.

A general secretary called the roll, going from class to class, and also acted as treasurer, taking an offering from each class, which was given at Easter, by vote of the children, to some particular charity, though sometimes devoted to their own use, as on one occasion that I remember a cabinet organ was purchased, of which the school stood very greatly in need.

The school was always opened with a short service, and one full hour was spent in sewing, exclusive of the time occupied in giving out and collecting work-boxes and work at beginning and end of session. At the sound of the bell all work ceased and was carefully folded and placed in the class work-box. Hymnals were distributed and all was in readiness for the last half-hour, which was spent in singing, and the imparting of some instruction by the president of the school. These instructions varied with the different seasons of the Christian year.

A Christmas and Easter festival was always given, for which due preparation was made by the learning of carols and hymns, with an explanation of the truths they taught. The fasts of the Church were not forgotten, and Good Friday at the children's service a goodly number from the industrial school were always present, many of them then entering our church for the first time. During the Trinity season, and occasionally throughout the year, the children were taught some secular and kindergarten songs, which they greatly enjoyed.

I speak somewhat at length of this last half-hour, because I believe it had so much to do with the success of the school, and the brief instructions given made an impression which in some instances, to my certain knowledge, has never been forgotten. One feature of this school I must not forget to mention, the system of medals and other prizes, which proved a great incentive to the children to be regular and faithful in every particular, an effect which the promiscuous giving of presents never produces. These prizes were given at the end of the term, when there were usually recitations, dialogues, songs, etc., with an exhibition of work and reading of reports. The highest prizes (silver medals) were given for general excellence, good deportment, and improvement in sewing. The work completed in the school was disposed of in a variety of ways. Sometimes it was given to the children, but oftener sent to a hospital or poor family.

The patch-work quilts were usually sold, and brought considerable income, though the school was supported by voluntary contributions of money and material.

A teachers' meeting was held once a month, at which all matters of importance were discussed and decided upon, so that each teacher felt a personal interest and responsibility in the welfare of the school.

I trust this description may prove helpful in some way, as I have great faith in the amount of good which can be accomplished by an industrial school. A SUBSCRIBER.

The Living Church.

Chicago, Saturday, Aug. 30, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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ANOTHER occurrence illustrating a phase of fanaticism to which we have recently referred, is narrated by *Our Church Work*, published in Rochester. A woman presenting herself to receive the Holy Communion refused the chalice. To the remonstrance of the priest she answered: "I cannot violate my vow." The bishop being present insisted upon her communicating, which she did with apparent unwillingness, and possibly in an angry temper. Of course the woman meant no dishonor to the Sacrament, as thousands do not who yet in one way or another profane it. She was ignorant, or worse than ignorant, misled by teachers who assume to be wiser than the Word of God.

WE clip the following from a secular paper:

> A Methodist church at Lowell, Mass., has decided to use water instead of wine in the Communion service. One of the members, who had been a drunkard, according to his own statement, and had twice returned to his old habits through the temptation placed in his way at the Communion service, was the cause of the change. The minister said he could never pass the wine to him again, and the church unanimously consented to use water instead.

Though the drunkard's allegation were credible, there was no excuse for the impiety of departing from our Lord's command. Even taking the lowest Zwinglian view of the Sacrament, it was unholy presumption to tamper with it by substituting water for wine, though one person in the congregation might be debarred by some infirmity from receiving. If such a case is conceivable, the victim of intemperance should seek the grace of God in other ways, suffering penance for a time, until he might come to the Lord's Table without doubt or danger. It seems profane to suggest that the Cup of Blessing may be an occasion of falling to any sane man. There is doubtless a stage of inebriety in which a man becomes imbecile or insane. He should be then under restraint and medical treatment. He is unfit to to receive, morally as well as physically. If he presents himself at the altar, his pastor should afterwards admonish him not to come thus again. But we do not credit the statement that a man who had "reformed" returned to his old habits by tasting a drop of wine in the Holy Communion. Reformed drunkards are often subject to relapses, and they are not always scrupulously truthful in making excuses for yielding to their lust. If they can charge it upon their religion, they mitigate their disgrace and excite the sympathy of their pious neighbors. We have very little confidence in the word of a man who makes himself worse than a beast.

BY these considerations we are led to remark further upon the tendency of the age to treat the drunkard as an unfortunate victim of circumstance, one who is altogether sinned against and not sinning. As we have seen above, there are not a few who are willing to attribute his debauchery to his participating in the most solemn act of religion, who thereupon undertake to "reform" a sacrament ordained by Christ. In no other age and country has there been such a burning zeal to abolish the curse of intemperance, as in ours, but we fear that the effort is, in part, misdirected. It seek too much to reform the drunkard from the outside. The real root of the evil is within. Public sentiment and legislation should deal as sternly with him as with the saloon that panders to his depravity.

THE recent death of a popular writer, by an overdose of chloral, suggests a caution as to the use of this and similar drugs, even as a relief from insomnia. The temptation is very great, in some cases, to purchase a temporary rest for the overstrained nervous system, by a resort to such deadly expedients. But the risk is appalling. The appetite grows by what it feeds on, till the hunger becomes intolerable, and life is a living death. The morphine habit, often acquired in chronic and painful illness, is almost irreformable, and its victim is a doomed and degraded slave. He may live, however, for many years, and retain some degree of mental and physical activity. But the victim of chloral or cocaine becomes with awful rapidity a mental and physical wreck. So far as our observation goes, there is no hope for him. Without increasing doses of the drug, he suffers indescribable torments, and the end is a death of terror. Let the nervous and overworked beware of drugs! There is no cure for insomnia but an out-door life, moderate exercise, baths, recreation, freedom from care, generous diet, and patience. A very little of "nature's sweet restorer" will prolong life, while the habitual resort to narcotic drugs destroys it. It is much easier not to form a habit than to reform it.

CHURCH GOING IN GREAT CITIES.

II.

Outside the Roman commmunion the conditions are changed. A perpetual process of disintegration is going on. "Membership lists" undergo annual weeding out. The "tares" are not suffered to grow with the wheat, but are savagely uprooted by church officials. This Protestant forestalling of the final judgment is constantly throwing off an exasperated and reckless class of excommunicates, whose hearts and brains, thenceforward, are too often enlisted in a zealous anti-Christian warfare. Among them are great multitudes who are morally reputable and blameless, whose only censure lies, perhaps, in a neglect of public religious duties, and conventional conformities.

This is the disheartening, baffling element that confronts the religious philanthropist in his work among the diaffected masses. Why should such people care for the churches that have thrown them overboard at the very crises when spiritual care and ministrations had become supremely important?

Furthermore, the Protestant masses are educated in an atmosphere of conventional proprieties which connect church-going and religion with a conclave of well-dressed, thrifty, comfortable people who challenge consideration and respect. The Protestant Christian can not consent to attend his church in ordinary attire; and so it comes about that decent poverty has no place in the House of God. The "best clothes," and the "Sunday suit," have kept thousands from church-going, where the pew-door has shut out its tens. This canon of respectability, this morbid desire to put in a creditable appearance before the congregation, accounts for thousands whose absence is charged to apostacy and reprobate living.

While poverty will enter a Roman church, ascend the broad aisle at "High Mass," make a reverence before the altar, and then, unnoticed, drop on its knees in devotion, or find an unoccupied corner, as completely at home and at ease as the millionaire or "society," itself, you shall find no such disreputable figure presuming to make way or find resting place in other great churches of the city.

It is an indisputable and universal fact that poverty can make itself perfectly "at home" in Roman churches, while it seldom darkens the doors, or defiles the fragrant atmosphere of our own exemplary and well-ordered churches, or those of the leading denominations.

"There are plenty of chapels, and missions, and free churches for poor people," it is stoutly urged; but why should there be such specific and sharply discriminating provision made for the Protestant poor? These people are educated in a general way, to value preaching and fine music, and the elegant accessories of first-rate churches. They do not accept these arbitrary distinctions. Democracy and human nature join in a rebellious protest. As a consequence, many of these eleemosynary provisions are left very much alone by the "classes" for whose spiritual advantage they were provided. Herein the Roman church is in the right, and the rest of us are unqualifiedly in the wrong. The Church and religion of Jesus Christ are primarily for the poor, and needy, and helpless, and friendless. They have a pre-emptive right in every Christian church which is true to its name, and neither Catholicty nor Protestantism will ever recover its influence and vital relation with the laboring masses until its institutions begin at the botton of society and recognize the bond of brotherhood as of universal obligation.

But have free churches nothing to do with church-going? Many of us say yes, much, every way. We deny the right of individual property in the house of God. We insist that the Lord's house belongs *in fee simple* to all the people, as much as do the public squares and parks, and thoroughfares. We should not rest until the ancient institutions of the Catholic Church come to prevail among us. While we cultivate and encourage cleanli-

ness as "next to godliness," and believe that the true religion truly followed, makes for social thrift and comfort, we would absolutely abolish all distinctions in the Lord's House, and so adjust ourselves to the situation that "all sorts and conditions of men" should feel and find themselves "at home" in our churches. A very large proportion of our bishops and clergy, and influential laity, are of the same mind. There is more than one diocese in which all the churches are free, not that we hold that the free church system is of sacramental efficacy, but that it is an indispensible requisite towards evangelizing the masses.

While all the other Christian bodies have either developed, or retreated upon the pew system as a method of sustaining religious ministrations, we have steadily advanced in the advocacy and practice of free churches.

In New York City there are enrolled 68 of our churches and chapels. Of these, 49 are free. Nor are these latter mere make-shifts. Many of them are among the costliest and stateliest of our churches. Nowhere has the experiment failed where it has been faithfully tried. Take St. George's church, on Stuyvesant Square, crowded to discomfort, Sunday after Sunday, year in and year out, with an overwhelming proportion of wage-earning people. There is St. Augustine's chapel, in Houston, and Grace chapel in 14th street, crowded with people who have been "brought in." Much the same is true all over the city. Our ideal demands that the rich and poor shall worship together, and that no man shall be unchurched and excommunicated unless there is resolute and stubborn apostacy, and we would leave the "latch-string out" even for these.

Happily, the publicly and long-declared policy of the great Trinity church corporation, lies in and with the free church movement, and it is only a question of years when there shall not remain a proprietary pew in all its borders.

The poor need the best—both of churches, preaching, and ritual; for their bare, sunless lives have little else to gladden them. We would not, therefore, send them feeble preachers, nor put them off with uninteresting service and uninspiring music, but would welcome them as equal sharers of the best we have, in our best churches. It will be a great day for them as for the rest of us, when the coming cathedral shall throw wide-open its portals for them.

It is always to be borne in mind that an appetite for church-going can alone fill our churches. To-day the multitude have neither taste nor hunger for it. How to create and nourish that appetite and hunger, is the present and future problem for Christian workers.

"LUX MUNDI."

GORE'S ESSAY ON THE HOLY SPIRIT AND INSPIRATION.

II.

Mr. Gore is accused of rejecting the Catholic doctrine "that man before the fall lived by and in a supernatural endowment of grace uniting him to God." He is accused, further, of objecting to any real division between the operation of the Holy Spirit in nature and in the soul of man by grace. It is certainly to be noted as one of the most destructive errors in religion with which the Church has to contend just now, that this very distinction is being ignored and rejected, and this confusion of things which are different is being industriously insisted upon in many books and essays; and what is still more ominous, in some of our pulpits and in the professors' chairs of our seminaries. The divine "immanance," the omnipresence and ceaseless operation of God in all things, always and everywhere, is being insisted upon as if it were a new discovery, instead of being a fundamental part of the Christian faith as well as of natural theology. None of us have, in fact, ever doubted it, and it has never found nobler expression than from the lips and pens of the great Catholic theologians. We have all believed that God is immanent in nature and in the world. But this doctrine of immanence is now being insisted upon with peculiar emphasis and distinctness for a special purpose—with a view to the denial of the *transcendance* of God. While it is admitted that God is in nature, "and that as in the human frame there is a living principle, acting upon it and through it by means of volition, so, behind the veil of the visible universe, there is an invisible, intelligent being, acting on and through it;" on the other hand, it is denied that "this invisible agent is in any sense a soul of the world, after the analogy of human nature; on the contrary it is absolutely distinct from the world, as being its Creator, Upholder, Governor, and Sovereign Lord," who created all things and preserves them every moment, and could destroy them as easily as He made them; and in consequence, He is separated from them and is incommunicable in all His attributes (Newman). God in nature is revealed to us through nature, and it is this aspect of the Divine being with which philosophy commonly concerns itself. But God, as simply the God of and in nature, it is forbidden to man to worship; and when he has done so, one of two inevitable consequences have followed—idolatry, or else some form of pantheism. Thus, in the old time, the worship of the high places, ascending to the open sky to seek God in the vastness of a vague immensity, was distinctly forbidden. It was God as transcending nature, as the Father and Lord of all, who became the proper object of men's worship, Only in this aspect, as a personal Being, the author and source of love and mercy, could He be known through revelation.

Here is a broad line of demarcation. While it is doubtless true to say that the Holy Spirit strives with man always, and aids every feeble and sincere endeavor to live up to nature's light—the operation of the same Spirit within the sphere of grace is distinct in kind. In the one case nature is *assisted*, in the other it is *supplemented* by a positive gift. Man is elevated into a higher sphere of knowledge and of power.

Confusion on these points cannot but result in error. As touching the Incarnation itself, for example, it would make Christ simply the natural evolution out of previously existing conditions,—the normal product of a period of long preparation. But the Christian view is, as Dr. Westcott has well said, that there is a world-wide distinction between a *tendency towards* and a *tendency to produce* the truth of Christianity. As another of the essayists in "Lux Mundi" expresses it, there is a course of shaping and preparation which yields the material and equipment for the Christian religion; but that religion, when through the Incarnation it comes into the world, is most obviously a thing which *comes to* and does not *grow out of* it, either by blending of tendencies, or by constructive individual genius.

Again, as touching the question of Inspiration, the confusion between nature and grace, which is at the bottom a confusion between the subjective and the objective, between what the genius of man produces and what God gives, leads on to the rejection of any divine intervention, and resolves the whole into the work of human genius.

Coming down to the Church, the same error, refusing to believe that God has revealed Himself in any positive manner, different in kind from the general workings of His providence in the history of the world, as a matter of course rejects the idea of a divine organization, partly visible and even material in its institutions, embracing imperfect and fallible men; yet holy because it is of God, and is through the indwelling of the Spirit united in Christ to God—a holy body of an holy head, whatever scars and blemishes or spots of earth its members may for the time exhibit. In place of this we have the memory of a great Teacher, a man of sinless life, who gave up that life in testimony to the truth of His words; and with this, a body of ethical teaching, recognized by the conscience of humanity as the highest yet heard on earth; and for the perpetuation of this memory and this teaching, we have voluntary associations of men, with various organizations, and differing methods and observances, according to the different and even contradictory views which have been adopted as to the significance of the life and precepts of Him whom they all, in some sort, own as Master.

These are the results of that teaching which would allow no distinction between the operations of the Spirit of God, in the course of nature and amid the general sweep of human history, and His dealings with the souls of men within the realm of grace; and which confounds human capacities in their best development with positive divine gifts.

GUARD THE SUNDAY SCHOOL.

To teach our children to explain away, and then deny the words of revelation, is a fruitful source of mischief. Here is an illustration of what we mean, and it is the more dangerous because it appears under the sanction of "The American Church Sunday School Magazine," and because it is widespread, going into a large number of schools in all parts of our land. THE LIVING CHURCH invites the attention of the Bishops who are patrons of this association, to exercise some censorship over the matter of its magazine.

In the August number, page 562, a paper by Prof. L. W. Batten, contains this statement, in a comment upon the Exodus of the children of Israel: "The pillar of fire and of cloud (verse 24) through which Jehovah discomfited the Egyptians, was probably a terrific thunder storm. So, at least, the sacred poet understood it. (See Psalms LXXVII: 17-20)."

The Word of God is as follows (Exodus, xiv: 19): "And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them. . . .

(ver. 24). And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Prof. Batten says that the pillar of fire and of cloud was probably a terrific thunder storm; he asserts that the sacred poet so understood it, and quotes Ps. LXXVII: 17-20, to make good his assertion. It will be found, on examination, that the author of the Psalm says not one word about the pillar of fire and of cloud, in the passage referred to. He speaks of thunder and of lightning, but he does not identify them with the pillar of fire and of cloud; nor does he give any intimation that he ever dreamed of such a connection.

There may have been terrific thunder showers on that night of great wonders, but these were not, and could not have been, the pillar of cloud and of fire through which Jehovah discomfited the Egyptians, or else the word of God is not true. It is simply Prof. Batten against the Bible. Prof. Batten says the pillar of fire and of cloud was probably a terrific thunder storm. The pillar of cloud and of fire is introduced to us in the word of God, on this wise, (Exodus xiii: 21, 22): "And the Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people." Was this a terrific thunder storm? Then the thunder storm of Prof. Batten is a greater miracle than that which God vouchsafed His people in leading them, as He did, through the wilderness.

In Numbers ix: 15, and to the end of the chapter, we have a detailed account of the way in which God guided the children of Israel in their journeys. And within a very short time of their entering the holy land, forty years in time distant from the night of the Exodus, we read (Deut. xxxi: 15): "And the Lord appeared in the tabernacle in a pillar of a cloud, and the pillar of the cloud stood over the door of the tabernacle."

We have not the slightest wish to disturb Prof. Batten in his private opinions about the word of God and its teachings, but we protest most earnestly against Prof. Batten's being allowed through a respectable association, in the pages of its authorized publication, to deprave the minds of teachers and pupils in thus contradicting the word of God, and making it of none effect.

BUILDING UP A PARISH.

We often hear of such and such a parish being "built up" by the earnest efforts of Mr. Blank. What does it mean? It may be found to mean either one of two things, or both combined.

The kind of building up of a parish which is most likely to be noted in the papers, and make the rector, and perhaps some of the people notorious, is that which consists of enlarging and improving the outer and visible part of the parish.

The Rev. Dr. A. goes to a parish, and in the course of time items of Church news from that locality begin to appear in the papers, telling of how the church tower has at last been finished; and of the beautiful new windows, of most exquisite design and workmanship, which have been put in, one after another; and of the new pipe organ; and of the organization of several guilds, one of which has carpeted the church anew and replaced the worn cushions with fresh ones; while another, of young ladies, has raised the means by which the appearance of the chancel, etc., has been quite revolutionized. The vestry, too, has been aroused to great activity in seconding the new rector's plans, even though it involved the contracting of some indebtedness. A great improvement has been made all around. Dr. A. is a great worker. His sermons, too, are fine, and the Sunday congregations have increased forty per cent.

The Rev. Mr. B. goes at about the same time to a similar parish. He sees to it that the services are reverently conducted, that the Church system is carefully carried out, that the Sunday school and Bible class instruction are made as thorough as possible; that the lax and negligent among his people are sought out and counselled with and encouraged to more zeal and faithfulness; that the non-communing and unconfirmed are made to suffer a word of private exhortation; that the strangers, the poor, and the sick, are especially looked after by himself and his helpers, probably in part through wisely planned guild organizations. But there have been few, if any, reports from his parish in the papers. Even the large Confirmation classes, and the increased attendance upon the more frequent services and celebrations of the Holy Communion have have not been noted, until quietly stated in the parochial report to the convention.

There are two ways in which a parish may be "built up."

Now the probabilities are that a further result of Mr. B.'s work has been, without any special or direct effort on his part, that the fabric and furnishings of the church have been kept in decent order; debts, if any were, and all current expenses, have been promptly paid; the church enlarged, may be, and paid for. And when Mr. B. dies, or goes elsewhere, there is sorrow in the hearts of many —especially of the poorer sort.

When Dr. A. takes his departure, he is missed in social circles, and in the pulpit; and the tall steeple and the beautiful windows are pointed to with pride by his admirers as monuments of his zeal and energy.

Possibly a Dr. C. may have been found for another neighboring parish, who combines in a high degree the leading characteristics of both Dr. A. and Mr. B. There are here and there such men. But they are rare.

Now which is the workman whose work shall best stand the test that we read shall be applied at the last day? Which parish is most really and truly "built up"? Which way is a building from the solid foundation?—*Pacific Churchman.*

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Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	3 75
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 25
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Babyhood	3 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Warren C. Hubbard, late rector of St. Paul's, Brooklyn, has accepted the rectorship of Trinity church, Rochester, N. Y. His address will be 120 Lake ave., Rochester, N. Y.

The Rev. Geo. Howard S. Somerville has accepted a call to the rectorship of Grace church parish, Appleton, Wis., and should be addressed there.

The address of the Rev. P. Murphy is changed from Idaho City to Moscow, Idaho.

The Rev. M. M. Benton, having accepted an election to a professorship in the University of the South, has resigned the rectorship of the church of the Advent, Louisville, Ky. His address is Sewanee, Tenn.

The Rev. Jacob L. Miller, of Chesapeake City, Cecil county, Md., has accepted a call to Dorchester parish, Dorchester county, Md.

The Rev. Jas. W. Keeble, rector of Christ church, Lexington, Mo., has accepted a call to Vienna parish, Dorchester county, Md.

The address of the Rev. John T. Protheroe is changed from Fort Collins, Colo., to Ouray, Colo.

The Rev. Clarence M. Conant has accepted charge of Zion church Manchester Centre, Vt., and should be so addressed after Sept. 15th.

The Rev. George G. Carter, S.T.D., requests that after Sept. 1st, all letters and papers intended for Nashotah House be addressed to his successor in the Presidency, the Rev Walter R. Gardner, D.D., at Nashotah, Wis., and that his own personal correspondence be sent to No. 128 East 24th st., New York City.

The Rev. John Bennett has resigned the rectorship of St. Paul's parish, Kansas City, and taken the general missionary work of the Southeast Deanery of Kansas. Address 2100 N. 5th St., Kansas City, Kansas.

The Rev. Alfred W. Griffin, late of Calvary Church, Danvers, Mass., who was obliged to leave the East on account of a throat trouble, has accepted the position of Priest-in-charge of St. Joseph's mission, Antigo, Diocese of Fond-du-Lac.

TO CORRESPONDENTS.

"A MARRIED PRIEST."—We do not see that any good purpose would be served by the publication.

Y. P. S. C. E.—Believing that the Church furnishes all needed stimulus, obligation, and opportunity for "Christian Endeavor," we have no enthusiasm for organizations outside the Church.

X. Y. Z.—Don't shoot the organist! He is doing his best. He is only a *locum tenens*.

CHURCHMAN.—The punctuation should be a semicolon: "The Holy Catholic Church; The Communion of Saints."

J. A.—The divorce laws of the States vary. Our canons do not recognize insanity as a ground for divorce. No priest could officiate at the marriage of man or woman divorced by the State for this cause, or admit to Communion such persons after their so-called marriage by a magistrate, or by some "minister of the Gospel."

CATHOLIC.—If you desire to have the statement appear in our columns, you must make it over your own name

G. F.—Delay in answering correspondents is sometimes unavoidable, especially during vacation time.

OBITUARY.

HODGE.—At Grace church rectory, New Lenox, Ill., Wednesday, August 13, 1890, Egbert Phelps, infant son of the Rev. Charles R. and Laura W. Hodge, aged 7 months.

MATTHES.—In Hustisford, Wis., August 11, 1890, at the age of 26, Josephine Mary, wife of Felix H. Matthes, and daughter of Mark Lovell. The funeral was held on the 14th, the rector of Ashippun officiating.

MISCELLANEOUS.

CHURCHMAN. (age 21), who is preparing to enter a religious order, wishes thorough training as nurse. Hospital preferred. Address "X." this office.

WANTED.—By young lady (communicant), with three years' experience, position in Church school as teacher of intermediate or higher English branches. Best references. Address T., care LIVING CHURCH.

WANTED.—A young lady wishes situation as companion or nursery governess. No objection to invalid or to traveling. References exchanged. M. L. S., care THE LIVING CHURCH.

WANTED.—An organist, with experience in training choirs; salary $300 per annum. Fine field for good vocal and instrumental music teacher to make comfortable living besides his salary. Address with references, Lock-Box 165, Pensacola, Fla.

A NEW game of Church History, by A. E. N., (copyrighted). Played like Authors, etc. Price 50c. Dutton & Co., New York.

WANTED.—A priest, unmarried, musical, Catholic, as assistant in a vigorous parish (All Saint's, Orange). Address REV. WILLIAM RICHMOND, Orange Valley, N. J.

WANTED.—A young man competent and well-recommended wishes position as Organist and Choirmaster; salary $100. Address, with particulars, "O," care THE LIVING CHURCH.

PERSONS desiring a home and best private instruction for young children, from seven to twelve years of age, can learn of such by addressing D care THE LIVING CHURCH.

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surpliced choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

THE PENNOYER SANITARIUM.—The new Sanitarium on the lake shore at Kenosha, Wis., built by the Messrs. Pennoyer, who so successfully conducted the old Water Cure for over 30 years, opened August 20th. The new institution is beautifully located upon spacious grounds (75 acres) and is equipped with modern conveniences, including elevator, gas, electric call-bells, hot water heating and sanitary plumbing. Elegantly furnished, provided with complete bathing and electrical appliances and skilled attendants, the sanitarium offers superior inducements to those in search of rest or treatment. For circulars address N. A. PENNOYER, M. D., manager.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

Contributions are earnestly requested, and should reach the Treasurer by August 31st, to be included in the accounts of this fiscal year.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 Wes 55th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

AUGUST, 1890.

31. 13th Sunday after Trinity. Green.

SEPTEMBER.

7. 14th Sunday after Trinity. Green.

We have pleasure in mentio ning to those immediately interested in the work of Indian missions, that the Rev. J. Jacobs, of Sarnia, Church missionary among the Ojibways, has prepared a collection of hymns in the vernacular, the second edition now in readiness containing 300 pages, and including the most widely popular hymns in Church use. Copies of this Chippewa Hymn Book can be had by addressing the missionary, Sarnia P. O., Canada. Price, 50 cents a copy.

Announcement reaches this department from Novello's, and from James Pott & Co., of New York, of a new edition of the Cathedral Psalter, adapted to the use of the American Church, including the canticles and special Psalms set forth by the last General Convention, under the joint editorship of Alfred Fox, Cleveland, O., D. E. Hervey, Newark, N. J., and Henry King, of St. Paul's cathedral, London, to be ready in August. This work has long been looked for, and will undoubtedly be received with interest. We shall give it careful review when it reaches us.

It may be set down as a finality, that no movement looking towards the permanent reform or re-adjustment of our liturgic music, which shall command anything like generality of acceptance, will be found practicable without a resort to society co-operation. This has been found indispensable in the Anglican Church; and there is no reason why the American Church should prove an exception. The great Anglican Gregorian Society has accomplished all that is permanently desirable or practicable, in the introduction and culture of plain song; and its promotion among ourselves is not likely to thrive or speed if its interests are left to work their way unhelped. In this connection, we shall find it profitable to review the recent convention (the twelfth biennial) of the R. C. Church, held in St. Patrick's cathedral, New York, during the 5th, 6th, and 7th of August. It opened with a solemn pontifical High Mass, 250 Cecilian delegates serving as choir (men's voices). Leading ecclesiastics of all grades, with great numbers of professional celebrities devoted to the promotion of the cause, were in attendance. The Germans largely preponderated, as this most *spirituel* movement had its origin, and derives its chief support in Germany.

There are many points in this movement which should find a hearty response in our own communion. Among them, these may be briefly noted: 1. A rejection of all secular and meretricious composition. 2. A strict subordination of the æsthetic to the devotional ends of divine worship. 3. A development of what is, with us, a vested choir—a choir of men's and boys' voices. 4. A reverent replacement of plain song where it originally had place. 5. A revival of the great Palestrina school for "the Common" of the Mass, sung generally *a Capella*, the purest and most ecstatic of all forms of choral delivery. 6. The culture and development of anthem and mottet compositions on these ancient lines, in which the supreme results of modern voice-part writing shall find place under ecclesiastical and churchly limitations; and, last, but not least, a revival of the ancient reverence and devotion in the musical delivery of the liturgy, as a true and inseparable part in the Divine Offices. Among the numbers in the opening solemnities, we note the Etti-Witt Mass, "S. Joannis' Nepomunci," for eight-voice parts; and *Ecce Sacerdos*, a four-part chorus by Prof. John Singenberger; of St. Peter's R. C. church, Newark, N. J., a Gregorian setting of the Introite, Graduale, and the Commuion Office, and an offertory, *Ave Maria*, male voices, P. Piel.

At the evening musical solemnities, a chorus numbering close upon two hundred and fifty voices, took part in this exercise, made up of the Palestrina Society, and the Katholischer Saengerbund of New York, the choirs of the Church of the Assumption, and the Church of St. John the Baptist, the chancel choir of the cathedral, and the choir of St. Peter's church, Newark, under the direction of Prof. John Singenberger. Mr. F. Bremer, organist of the Church of the Sacred Heart, was the accompanist. Save in the *Ave Maria* of C. Greith, for treble voices, the cardinal principal of the society of eschewing all solo parts was adhered to. The concert programme included also the double chorus of Dr. F. Witt, *Gloria et Honore*, the ancient canon, *Non nobis Domine*, arranged for male voices by M. Staller; the *Stabat Mater* of Dr. Witt, and the double chorus of P. H. Thielen, *Tu es Petrus*.

These led up to the benediction, in the course of which Koenen's "*O Salutaris* for male chorus, was delightfully given by the Saengerbund; the *Tantum Ergo* was voiced by the whole body of singers to a Gregorian chant, the third of the Parisian tones, the solemn service concluding with the *Laudate Dominum* arranged in five parts, by L. Viadana, and sung by the Palestrina Society.

Quincy, Ill., was selected as the next convention of the society, in 1892. We have given the titles of these compositions with some care, in order that our own composers and organists who look for enrichment in idiom, as well as inspiration, may find something better and holier than the flippant and irreligious Masses of the Vienna, Roman, and Parisian school. Much of the Cecilian music is capable of adaptation for our own services.

A correspondent asks us to tell her frankly how we like her management of the summer garden; and to suggest with friendly candor any points of amendment or improvement; adding that her interest in the subject grows year after year, and that where she formerly submitted to caprice or impulse, in the laying and management of her work, she finds herself hunting for a motive or precedent. We cannot undertake all this now, or at once; but at convenient intervals, as occasion or the season offers, will go over the grounds with her.

Some weeks ago, we mentioned an underlying principle in this relation: that all art-endeavor, out of doors as as well as indoors, must be individual and characteristic; that imitation and plagiarism are sterile in result and enfeebling to the worker, quite as much in garden, as in any other field of art. This amateur, involuntarily, or unconsciously, has been drawn into the "decorative" rapids, and so has taken inspiration from the upholsterer and professional embellishment artizan, while she has overlooked or failed to study the book of nature, spread wide open before every one of us, year in and out. Here the earnest student cannot well go astray. If she will now turn her thoughts to garden and garden landscape in the light of this higher intelligence, she will see how widely she has gone astray.

She has followed fashion, and degenerated into an imitator and copyist. Some half barbaric fancy especially delighting in gross masses of crude color, and those clamorous, strident color-relations, that find a true analogue in the harshest tonal discords that never "resolve;" but remain teasing and disquieting the eye, which is as hungry for color harmonies, as is the ear for tonal harmonies; some such half barbaric empiricist, we say, has stolen her quiet, better judgement, and has planted ugliness throughout all her borders.

The carefully kept grass is very well. But we must seek repose and rest for the eyes, as the first condition of the beautiful, and no floral arrangement counts for much without an observance of this law of expression. Here is your pleasant stretch of lawn, abruptly violated by huge circular and other geometric mounds of concentrated color,—scarlet here, crimson yonder, blues and yellows elsewhere; not only unrelated and unsympathetic, but altogether quarrelsome and hopelessly antagonistic. Have you not learned that colors may quarrel, and refuse affiliation, as resolutely as do tones and chords? It does not help the situation because you picked up your ideas in Blunderbus Park, or in the feverish floral exploits that prevail in Vanity Fair. No precedent in ugliness can justify its repetition, whether it is referrable to the gardens of a prince or to a dull-witted truckster. Should you scale the colors of your gowns and attire on such outrageous keys, you would become a gazing-stock if not a laughing-stock in the streets.

You have, for this season at least, converted your pretty little enclosure into a region of torture for all sensitive eyes. Solid masses of crimson, or scarlet, can never become gracious or beautiful, on a neatly kept, verdant lawn. The eyes must always and always will ache and remonstrate under such an infliction. To reach this most painful result you have not only sacrificed the restfulness and repose of your lawn, which should lie unbroken immediately before you, but in realizing this blazing mass of scarlets, you have destroyed and violated the individual beauty of some hundreds of serviceable geraniums which, properly disposed, would elsewhere have served an admirable purpose. There are half-shaded borders, and cool, out-of-the-way corners, where a dozen of them, with plenty of breathing room, would have supplied a fine suggestion of color.

Your decorator or upholster ignorantly presumes to crowd his color-masses, and sacrifice the individuality and specific charm of both form and color. But nature does not blunder in that way. See how deftly she spaces her hues and tints, as to the perpetual mother-hue of greeness. Untempered and undistributed color is like the sunburst, or furnace-glow, blinding and unendurable. Nature distributes both lights and colors, with unerring discrimination. Every blossoming plant, shrub, and tree, testifies to this. Color is beautiful only in the specific relations; and plants are beautiful only in their specific distinction. You have deliberately created a thicket of geraniums, in which all wholesome, distributive greenness is sacrificed. You have succeeded in concentrating scarlet sufficient to light up a generous park, into a blazing, blinding patch no larger than a chamber carpet. Think of spending a whole summer in such a staring color-storm! For your scarlets are not alone. They wage perpetually a chromatic warfare with a dozen neighboring parterres, where the decorative spirit has planted its ugliness. That is not art, which subjects pure and beautiful color, to cross and gross generalization. That is not art which subjects both color and specific form to the capricious demands of the decorator. Under what principle of æsthetics can you grind up and virtually destroy ten thousand plants, more or less, each separately beautiful in form, foliage, and blossom for the composition of these huge ungainly masses, patterns, and ribbons of color, in that trailing monster, griffin, serpent, or centipede, that lies horribly alive along that border, from which the rambler involuntarily shrinks! It is the realization of oriental dreams of horror—but the gardener? Who is the gardener, yourself, or your hired-man?

THE CHURCH CHOIR GUILD.

In order to illustrate the work contemplated by the Church Choir Guild of London and its branches, we shall render a timely service to our professional readers by presenting a condensed abstract of its "Examination" prospectus:

I.—PRECENTORS' AND CHOIRMASTERS' SECTION.

Paper Work.

Knowledge of registers of boys', men's, and women's voices. Pronunciation (Elementary). (*a*) Taking Breath. (*b*) Phrasing. (*c*) Articulation. Chanting.—I. Structure of the Anglican Chant. II. Structure of the Eight Gregorian Tones. Harmony.—Embracing common chord and inversions. Dominant 7th and its inversions. Counterpoint (up to 4 parts). Note against note.

Practical.

Voice Production.—Sing, without instrumental help, a scale of simple arpeggio (within the compass of the voice) to any of the five elementary vowel sounds, viz:—oo, oa, aa, ai, ee. Conducting (with baton) an ordinary anthem. Sight Singing.—G and F clefs, with modulation to relative keys. Ear Tests.—The tonic chord being given, write down the melody of a chant, not heard before, which the examiner will play or sing.

THE FELLOWSHIP DIPLOMA EXAMINATION.

Paper Work.

Voice Production. Registers of boys, men, women. Knowledge of cathedral music. History of the Anglican service. Chanting: structure of chants; Anglican and plain song. Method of teaching. Pronunciation. Harmony (in not more than four parts).

Practical.

Conducting—service, anthems, hymns. Sight singing from G, F, and C clefs. Ear tests.

II.—ORGANIST'S SECTION.

Paper Work.

Harmony (up to four parts). Counterpoint (up to three parts). Easy questions on the works of the great composers, testing the candidate's acquaintance with the best known classical compositions.

Organ Playing.

Performance of a standard classical piece, chosen beforehand by the candidate from the following list:—Eight short preludes and fugues, *J. S. Bach.* Prelude in G. Op. 37, *Mendelssohn.* Postlude in D (Novello), *Smart.* Fugue from Sonata. No. 2, *Mendelssohn.* Andante Piacevole in B flat, *Hopkins.* Andante in F, *Smart.* Grand Chœur in A, *Salome.* Playing an Anglican Chant or Gregorian Tone as if accompanying the Venite. Any of the major or minor scales (from memory) on the pedals.

FOR FELLOWSHIP DIPLOMA.

Paper Work.

Harmony of a fairly difficult character. Counterpoint up to four parts, with easy double counterpoint invertible at the octave. History and mechanism of the organ. Plain song, with melodies in ecclesiastical modes to harmonies. Fugue, so far as the relation of subject and answer is concerned, and a knowledge of the constituent parts of a fugue. Elementary "form," and a knowledge of the instruments used in an orchestra, with the manner of combining them.

Organ Playing.

1. Performance of a standard classical piece, chosen beforehand by the candidate from the following list:

Fugue in E flat (S. Ann's tune), *Bach.* Fugue in G minor, vol. 2. Peters, *Bach.* Fugue in A minor, vol. 2. Peters, *Bach.* Toccata in F. vol. 3. Peters, *Bach.* Fugue in B minor, vol. 2. Peters, *Bach.* Last movement of Sonata. No. 9 in B flat, *Rheinberger.* Fugue in G, *Mendelssohn.* Fugue on Name of Bach. No. 6. *Schumann.* Air and variations in A, *Hesse.* Overture in D minor and major, *Smart.* Toccata in G, *Dubois.* Sonatas. Nos. 3 or 4, *Mendelssohn.* Air with variations and final fugato, *Smart.*

2. Playing an Anglican chant or Gregorian tone as if accompanying the Venite, in a key chosen by the examiners, not to exceed a tone above or below the key the chant is written in. 3. To play from figured bass. 4. Extemporization. 5. Sight reading.

Full particulars of the C. C. G., work may be obtained by addressing the Secretary of the American Branch, Mr. H.W. Diamond, Leavenworth, Kansas.

MAGAZINES AND REVIEWS.

Werner's Voice Magazine, New York, August.—This monthly, although specially devoted to vocal art, the singer, the orator, and the actor, renders most valuable services to the musical profession, as well as to the choralist and choirmaster. The opening paper is an instructive sketch of the cultus of the Delsarte System, as epitomized at Chautauqua, by Elsie M. Wilbor; from which it is made clear for the hundredth time, that every originator of a distinct doctrine or cultus in art, breeds an infinitessimal number of ephemeral parasites. Indeed, specialization seems ready and likely to eviscerate or paralyze Delsartianism under the persistence of cranks and "faddists." Among the contributors of Illustrated Lectures, before the meeting of the New York State Music Teacher's Association, at Saratoga, June 26th, Mr. David M. Kelsey, on "The Correct Use of the Child Voice," is carefully reported. It is an important contribution to an important subject, and is generally valuable and trustworthy. In one or two points the conclusions are unsound. "A third rule is that a wee child's voice (whatever that may be) is of short compass;" clearly wrong, as many wee children's voices, under our best choirmasters, produce a perfect tone from *e* and *f* to *b* and *c* in alto, and with an ease and spontaneity quite unknown to the adult voice. As a whole, every choirmaster who confesses himself a learner, and in need of further light, would do well to procure this paper and file it with the excellent manuals of Mr. Stubbs and Mr. Shepard, for reference and study.

Voice Quarterly, Frank H. Tubbs, New York, is a thin, but well furnished journal, in which the latest conclusions concerning voice production and culture find mention. The paper on "Breath in Singing," although specially adapted to the requirements of adults and professsionals, and reprinted from an earlier number, possesses permanent and general value.

The Magazine of Christian Literature, 35 Bond St., New York, is an exceptionally interesting number. Among its selections we are glad to find the graphic account of "The Passion Play," at Oberammergau, now being witnessed by thousands of profoundly interested spectators assembled from both hemispheres, as given in the *Guardian*, (Church of England), June 4th. This account is worth preserving, as it is artistic in form, and deeply religious in feeling. Of much more importance is Mr. Gladstone's paper on the Psalms, from the *Sunday School Times*, a monograph invaluable for popular dissemination, and not unworthy the signature of any learned ecclesiastic. There is, also, that singularly penetrating article, "Men in Church," from *The Church Times*, (London), June 6, which is specially commended to our non-church-going Churchmen, certainly a most irrational and inconsequent set. There is the closing of Prof. Huxley's "Agnosticism," and the first of W. H. Mallock's "A Word with Prof. Huxley, or Cowardly Agnosticism," under the course of which this most pachydermatous of of all heresiarchs will possibly tingle and smart. In brief, the entire table of contents is of permanent value, and is a carefully studied *resume* of current theological literature. Its cheapness should take ample care of the circulation.

The Cosmopolitan, New York, is among the most enterprising and spirited of the illustrated monthlies; moving, as it does, along independent and sociologic lines, for the good, as well as the edification of the people. Among the former class of papers, we note "Public Baths for the Poor," with some excellent original designs by the editor; and "Hypnotism, the Weird Art," thoroughly illustrated by Prof. Donato, a timely and authoritative exposition of this most serious and universally considered subject. Among the miscellanies, "Old Guilds of Flanders," admirably illustrated, by Herbert Pierson; "The World's First Great Ship Railway," illustrated, by Charles D. G. Roberts, will command the interest of scholars and scientists. It is, all in all, a beautiful and readable number.

The Magazine of Art, Cassell Publishing Co., New York, has for its place of honor a well-written paper by Lucy Madox Rosetti, illustrating the peculiar genius and productions of that sterling English painter, Ford Madox Brown, perhaps most dramatic among the later artists. Four or five of his strongest designs are presented; "Current Art;" the New Gallery, with five illustrations, after Millais, Hayes, David Murray, who wonderfully reflects the influence of Corot, at his best, and Strudwick. It is our fatal misfortune that English art is, in fact, almost an unknown, and therefore unfelt, inspiration, in our æsthetic life. It possesses a nobility, sincerity, and ideal elevation, utterly unknown in Parisian art; qualities vital to the development of any school, and sorely needed in our own.

The Portfolio, Macmillan & Co., New York, always will find careful readers, at least while Mr. Hamerton, the editor, appears as a contributor. In this number he supplies a thoroughly discriminating paper on Constabb's Sketches, in which the honest, sturdy realism of the great pioneer or discoverer in landscape impressionism, north of the English Channel, is intelligently treated. As no one can understand the modern French Landscape Art, without taking Corot into account, so to understand Corot, must one return to and study Constabb. Rough and rudimental as are these sketches, they are rich in the secrets of art, although they were enigmatical of Ruskin, who was beside himself under the tremendous virtuosity of Turner. These swift, autographic sketches are merely memoranda, for which they were intended, but they are the memoranda of a great master, who is hopelessly above the recognition of little people. The "Charing Cross" papers by Justin McCarthy continue, with Joseph Pennell's exquisite illustrations.

PERSONAL CREEDS; Or, How to Form a Working Theory of Life. By Newman Smith. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. 1890. Pp. 210. Price, cloth, $1.00; paper, 50 cents.

The object of these eight discourses is to suggest a way in which a man may seek to grow into some faith which shall be his own personal creed, who has been brought up without any definite creed, or, puzzled by the difficulties and contradictions of mere human Confessions of Faith, is practically creedless. According to the author's method, the first thing to do is to get into contact at some one point with the whole realm of moral and spiritual truth, in other words, to believe something. Then one must put himself into personal contact with Christ by doing some Christian work, and by the earthly side of divine trusts the seeker for faith will be ready to receive the higher mysteries of Christian doctrine. The author illustrates how to use these principles in reference to the Christian doctrine of God, the divine forgiveness of the sins of the world, and the future life. "Nature is our parable of heaven. Earthly experience holds within it celestial influences, if we will note them," and while the preacher writes with earnestness and force on a line that he doubtless has found useful in his own experience, it may be doubted whether his hearers would be able to frame their own working theory on his method. For few men know how to interpret nature's parable, or how to note celestial influences in every day experience. However, the earnest effort to aid men to a living belief by any method at all is to be welcomed with thankfulness in these days of doubt and disbelief. We are inclined to think that a training from childhood in the words and truths of the Apostles' Creed will furnish any man with the best working theory of life that can be had, and keep him steadfast in his devotion to God, and in his work of active service for the good of his fellow men. But if one is haply left to construct some rule of faith for his own individual guidance, independent of the "Faith once for all delivered to the saints," the truths of Mr. Smith's little book, written with such a kindly and sympathetic spirit, will prove helpful and suggestive.

ELIZABETH STUART PHELP'S article in the August number of *The Forum* on "The *Decollete* in Modern Life," has caused such demand for that number that a second edition has been issued.

The Forum for September will contain a political essay on "Money Interests in Political Affairs," by E. L. Godkin, editor New York *Evening Post*, in which Mr. Godkin traces to the growth of protection the enormous and alarming increase of the influence of money in politics, which he regards as the most important political fact of our time. In the same number Senator John T. Morgan, of Alabama, replies to Senator Chandler's recent article on "The Federal Control of Elections." Other articles in this number will be "The Training of Teachers," by President G. Stanley Hall, of Clark University; "The Christianity of the Future," by Professor John S. Blackie, of Edinburgh, Scotland; "The Latest Astronomical News," by Professor Charles A. Young, of Princeton; "Protection Against Tornadoes," by Lieut. John P. Finley; as well as articles by Simon Sterne, Edward Everett Hale, James E. Murdock, M. J. Savage, and Alice E. Ives.

MISS LILLIAN BLANCHE FEARING, the only woman graduating this year at the Union College of Law, Chicago, and author of that striking poem, "Bivouac of Sherman's Army," in the August number of the *New England Magazine*, is entirely blind. During the course, her mother was her constant companion, and read from the books to her. Miss Fearing was one of four students whose records were so nearly equal that the committee appointed to award the scholarship prize of $50, decided to divide it equally among the four. The blind student has already been admitted to the Illinois bar, by the Supreme Court at Springfield, and gives promise of making a brilliant mark in her profession.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

RARAHU, or the Marriage of Loti. By Pierre Loti. Translated from the French by Clara Bell. New York: W. S. Gottsberger & Co. Price 50c.

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A PLEA FOR THE BIRDS.

"There is a stain of blood on every bonnet
That has a dead bird stitched upon it."

If that be true, surely our milliner shops are a gory spectacle indeed. Birds, birds, everywhere! Birds crushed against the side of a hat, birds flattened over the front, to glare helplessly down into the face of the wearer for whom their innocent lives have been so ruthlessly sacrificed; big birds covering the crown and jabbed through the breast with a big brass pin; a bunch of birds fastened together looking into ones eyes as though mutely appealing for mercy; a score of wings mingled in with the ribbon as lavishly as though they were manufactured articles, instead of tokens of suffering and death. Over it all I can hear the despairing cry of the thousands of little baby birdies, deprived of the tender parent care, and lying in the lingering agonies of death by slow starvation.

How can any woman call these little tortured corpses beautiful? Beautiful! why, they are horrible. We look at them and shudder, and feel our hearts grow hot with indignation at this sacrilege. For Christian women to demand that every song bird in the land should be destroyed, merely to obtain for themselves a wing or breast that shall match their winter or summer dress, is almost incomprehensible.

Will there be a song bird left in the country by another year? Look at the milliners' openings, and answer the question for yourselves. The slaughter of the song birds is something appalling. They are killed, not by the hundred, nor by the thousand, but by the million. Millions of skins are sold every year to the millinery trade.

While feeding its young each bird will destroy hundreds of insects every day, and all through the summer they are busily at work feeding upon the grubs and worms that devour the grain and fruit and foliage of trees. When famine comes upon the land it will be no "mysterious dispensation of God." It will be the result of this fearful sacrifice of bird life.

Every woman with a woman's heart in her breast should take a firm stand in this matter. She should say, "I will not wear the plumage; I blush to think I have ever done so." It may be too late already to save ourselves from the consequences of our sin, but at least we can leave such a supply of breasts and dead birds on hand that the few live birds remaining next season will not have to be murdered to satisfy the bloodthirsty demand of this cruel fashion.

THE HOUSEHOLD.

BY THE SEA.

BY W. G. F.

I never tire upon the shore,
Where the wild waves unceasing dash,
And in the living sunshine flash,
And loudly, proudly shout and roar.

The world may frown,
Dear friends grow cold,
The brightest crown
Of life wax old,
The heart in sorrow wear away,
As rocks beneath the water's play;
Joy's flowers all die,
And love's bright eye
Grow dim with age—
The heritage of man
Since time's long flow
Of wasting woe
And lifting joy began.

But thou, blue surging sea!
In mystery
Unchanging still flowest on;
Thy voice so loud and strong,
And full of song
As changeless as the sun;
Ranging ever
Changing never,
With thy uplifting chime;
Foaming ever,
Roaming ever,
To earth's remotest clime.
And I listen, till over my spirit pours
The echo sweet from yon blissful shores;
And thought is lost as it pierces thro'
The skies that glow in thy waters blue.

Earth drags me down,
Her marvellous beauty
Allures my soul
From path of duty;
My heart is with her fairness ravished quite;
And I forget
That she is set
The type of realms of never-fading light.

Not so thou solemn sea,
Unchanging, vast, and free!
Thy voice the echo seems of One
Beyond the sun,
That would the humble spirit raise,
To sing with thee glad songs of praise,
Where sea itself shall be no more
When landed on the eternal shore.

At a hotel table at Chataqua Lake, it was recently observed that although the whole company were professed Christians, a Japanese was the only one who bowed his head reverently to ask silent grace.

We once knew a man who wrote a book against Ritualism; he had while writing it a haystack and a pigstye within the precincts of his own churchyard; it did not occur to him to remove such monstrosities first; and it would seem this class of critics is not yet extinct. We belive, however, though they die hard, their days are numbered.—*Ex.*

A pastor, at the opening of a chapel, favored his congregation with a minute account of its structural features. It was in the Ionic style, he observed, with a composite vestry and Corinthian fixings. Over the portico was a pediment, over that a tower, over that a spire, and on the top of all a mortgage. "Which last, my brethren," he concluded, "being clean contrary to the rules of architectural proportions laid down by Prof. Vitruvius, I hope to remove right away by your liberal collection to-day."

A dispatch from Ashland, Wis., dated August 18th, narrates the following thrilling adventure of three Escanaba boys: "Sunday afternoon, James and Willie O'Brien, and Frank Gallagher, launched a small boat and propelled it with a pair of paddles to a point three-fourths of a mile off shore, when one of the sudden squalls for which Lake Superior is noted, struck them. They lost their paddles, and the boat began to fill with water. Jim and Frank, aged respectively 8 and 10, jumped into the seething waves on either side of the boat, and each of them put one hand on the gunwale, paddling with the other, while Will, who is only 7, baled the water out with his hat. Knowing it would be impossible to live more than half an hour in the icy waters of the lake, Jim and Frank every now and then climbed into the boat, returning to the water after a few minutes rest. Night came on black and very stormy, and for sixteen long hours the brave boys swam, baled, and hoped for deliverance. They called for help time and time again, but their voices were lost in the roar of the sea. About 4 o'clock in the morning the boys drifted past a light which they thought indicated a residence near near by. When they found a minute later that it was a vessel they were in despair, but they battled on until late that morning, when at a point nineteen miles out in Lake Superior they were sighted and picked up by a passing schooner. Their experience is without any parallel in the history of the lake.

THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

(Copyright 1890.)

CHAPTER XIV.

It was Wednesday in Easter week, and the day was brilliant with the heralding of spring. The songs of birds filled the morning air; in the garden the crocuses and hyacinths lifted their perfumed heads in the air in all the glory of their vernal beauty. Kitty's pansy bed was full of the little, lowly, brilliant faces of which she was so fond—her father had loved them, too; and this morning Kitty and Albert had run out to gather some while the dew was still upon them.

"Old mother Nature has put on all her frills this morning!" exclained Bert, capering about with the dog, taking care to keep the excited animal off the flower beds. "This mischievous dog would made short work of your pansies, Kit, if I would let him!"

Kitty was gathering her apron full of pansies, and thinking how she should like to give a cluster of them to the rector if he would only happen to appear. She half looked around to see if he might not be coming up the garden walk, though she had no reason whatever to think he would ever again come near her after her action of the week before. The gate opened—some one was coming, her heart beat fast as the steps approached. Should she run away a second time? No, she would stay and give him a bouquet for an Easter greeting—she had so many pansies—he should have some of the fairest; he had been so kind through all those dreary weeks. It was all she could give him in return.

Bert and the dog galloped off around the house; she was stooping low over the pansy bed, her lap full of flowers. Some one came up behind her, and a hand was laid on her shoulder. Kitty sprang up, and turned with a smile and blush, and eyes lighted with a sweet, shy welcome, for she was in a gracious mood this spring morning. Richard Benson stood there before her, eager for the greeting she had prepared for—Mr. Dutton. "Oh, Richard!" she cried, her face falling perceptibly in her surprise. She had not been thinking of him though she knew he was coming. Why was she surprised? Was she looking for some one else? Richard's jealous heart took the alarm—that dazzling smile was not meant for him, or the flowers, either. "Did you not look for me?" he said reproachfully. "I wrote you I should be here after Easter. You thought I was some one else, some one you wanted to see, Kitty. Who was it?"

But Kitty did not choose to be interrogated.

"I was expecting no one, and I am glad to see you, Richard," she said, dropping her scissors on the ground, and holding out her hand. She spoke with no enthusiasm—his words had a dampening effect; something was always wrong with Richard.

"Are you really glad?" he asked entreatingly, picking up the scissors. "I am more than glad to see you. I have lived all winter on the hope of it; that and your letters, Kitty. I thank you for those kind letters; they have helped me through many lonely days."

Kitty softened at his words. She was not hard-hearted, as we know; and she was really fond of Richard. But in a flash she had seen, a moment ago, the truth of the matter as it was. Her heart had been revealed to her, in a second of time.

"I have been lonely too—so lonely since papa died. There is no one to take his place for me. I am afraid I have been but poor comfort to any one, this winter."

"Poor child!" said Richard, softly. "I have been so sorry for you—I would have given anything to help you bear it. Anything that troubles you is a sorrow to me."

"Come and sit down on the garden seat," said Kitty, turning away, "and I will tell you about papa—how he blessed us the morning he was taken ill. I think he felt he was going to leave us soon, and took that way of saying farewell."

They walked to the seat in the corner of the lawn, where they had sat together on the day of the garden party so many months ago. Kitty made bouquets of the pansies, while she talked to Richard of her father's sickness and death; and then she asked all about his life in college during the term just passed. She spoke no word of the rector, and the thought of him never entered Richard's mind.

"And now, Kitty," Richard said at last, when there had been a pause, and they both sat silently thinking, "You have nothing to keep you from doing as you please. You can marry, if you like; you know you said you should not while your father lived. But that is over now. You know I —"

He hesitated—not knowing how to go on. His feelings stifled him—he felt the ground slipping under his feet. For Kitty did not speak; but looked far off to the distant hills beyond the river, as though she heard him not. Her face was unresponsive as the flowers in her hand.

"I can wait," he went on, tentatively. "But let me hope for something in the years to come. I can never care for any one but you, Kitty. Can you not love me, too?"

Kitty roused herself, and prepared for the crisis.

"Dear Richard, it is no use. I cannot love you in that way—I never can. And I will never marry unless I do."

"'Never' is a long time, Kitty. Why 'never'? There is some one else, some one you looked for when I came this morning. I know it—I feel it—who is it Kitty?" His voice was sharp with jealous pain.

"You have no right to ask me, Richard, and I shall not tell you," replied Kitty, her face aflame. She was too honest to deny the truth, but she would not have her secret torn from her—that precious secret, which as yet was in no one's keeping.

"I am sorry, Richard," she continued, laying her hand on his arm in sympathy, even while she spoke the cruel words. "But what you ask is impossible, and what I say is final, and once for all."

There was no mistaking the decision in her voice. A sudden pall seemed to fall upon the day; he sat stupefied, speechless—the life vanished from his face, his listless figure. Even Kitty did not realize the misery of his soul that moment, while she pitied him with all her heart. But another face came in between them—the face of the man she loved. She could not retract her fateful words, even to save his heart from breaking.

A robin in the tree overhead burst into a trill of joyful melody, mocking the pain of the human soul beneath. The flowers bloomed fair in Kitty's hand,—what were they, what was anything to him now? He raised his dazed eyes; there in the distance glistened the cross on the church spire as he had beheld it in this same spot months before, when his hope was dawning bright and fair. It was as dazzlingly bright to-day; what did it teach him now? It seemed to be placed in his way for a purpose, a warning, a prophecy in this crisis of his life.

"The Way of the Cross," this was it. The cross of disappointment, the cross of a lonely life, the cross of renunciation.

"The Way of Light;" where was that way, how should he find it in the darkness? The cross pointed upward—it was there he must look to find the way.

He shuddered, and slowly rose from the garden seat. His face was deathly pale, his eyes were sunken; he looked once more at Kitty and held out his hand. She was frightened—he seemed as one dead.

"Good bye, Kitty," he said in a lifeless voice. "I shall not see you again. I don't blame you—I cannot force you to love me; but I cannot see you with—that other one, Kitty. Whoever he is, I hope he will make you happy. Good-bye."

He took her hand in his for a second, and was gone with rapid steps down the walk, and out of the gate, without once looking behind him, as he went. Kitty had no time to speak, even if she could. It was better so; no words could help him or comfort him in the least. He must bear his sorrow as all poor mortals have to bear their heart-breaks—alone.

The cause of all this bitter sorrow in the heart of Richard Benson went back to the house, shut herself up in her room, and gave way to a fit of passionate tears; tears of pity and grief, and a hundred other emotions which contended in Kitty's soul at this momentous period of her exis-

tence. She had hitherto been sufficient in her own strength, as she thought, to battle with all the exigencies of her daily life, with no need of man to help. Where was she now? Her world was centred in the light of a pair of dark eyes for whose sake she could break the heart of a life-long friend, and send him away to find consolation as best he might. Kitty felt like a wretch and called herself one many times. And yet she could not have done differently, and remained true to herself and to him.

"What a world this is!" thought Kitty, as, after an hour spent in this way, she bathed her face and smoothed her hair, to make herself presentable for dinner. "Its nothing but getting into trouble and out again, each one worse than the last! I wish there were no such thing as love! I could have got along beautifully if it weren't for that! But now—!"

To be Continued.

"ADVANCED CHURCHMANSHIP!"

We have heard of "advanced Churchmanship," but have not been able to ascertain the exact significance of the term. *The Standard of the Cross* says that incense, and chasubles, and altar light are liked, not for any great truths that they may symbolize, but simply because they are pretty and attract attention. Further:

There was a time when a parish's Churchmanship may have been told by its ritual. That time has gone. Broad and Low Church rectors now have vested choirs, and reredoses, and credence tables, and weekly Eucharist, and colored stoles and altar cloths, with crosses and candles on the altar. These things are to them and their congregations merely accessories of worship. They are part of the church furniture, as bric-a-brac, and painting, and sculpture, and portieres, and rugs, are a part of the household furniture.

This may be true, and pity 'tis if true; that is, if ritual has become, in some of our churches, a mere bric-a-brac decoration, while the eternal verities which it symbolizes are denied or held to be mere pretty fancies.

That this statement of our contemporary, as to the parody of ritual in some of our churches and by some of our clergy, is true, we have painful evidence. We have before us a correspondence illustrating this—the letter of a Broad Churchman in an Eastern diocese, a priest of the Church, defending a "union service" held in his church, which he says was "approved by the bishop, and a great help to us in removing prejudice and the oft-repeated stigma: 'Our ministers can't come into our churches.'" As illustrating the ignorance of Church principles which a man in Holy Orders may exhibit, it will be a revelation to our readers. The following is the letter, with the reply which he received from one who is not an "advanced Churchman":

THE BROAD CHURCHMAN.

MY DEAR BROTHER ——. Yours of the 24th is received. I began to wonder why I did not hear from you; did not know but what it was because you considered me a "Church heretic." Let me say that I love you dearly as a Christian brother and minister in one of the best divisions of the Church, but I do think you have a too exalted idea of what is called "Episcopal ordination," a thing not necessary to a true and successful ministry, as we see all about us. I am pleased to say that while we have an advanced Churchmanship in ——, (and I say it as an "advanced man") yet we are not exclusive or narrow. We acknowledge the fact that the sectarian bodies are good so far as they go. As a more healthy part of the Church we have all that they claim and much more. As baptized people they are in the Church, but not under Episcopal government, which is the best government existing, being next to the primitive or apostolical.

I am considered a "High Churchman;" have put in one of the highest altars in the diocese, and yet I consider that no place in my church, except the chancel proper, is too sacred for any minister of the Lord Jesus Christ to stand upon. Even in old St. ——, ——, where the Rev. Dr. ——, president of our Standing Committee is rector, a union service was held a few months ago, and ministers from all parts of the city were invited to attend. Baptists, Congregationalists, and one Unitarian, sat in the chancel with our noble Bishop and the Church clergy, some of whom were not vested. Drs. —— and —— read the Lessons. Dr. Phillips Brooks preached.

The Church, I think, is more spiritual and Christian in —— than in Massachusetts. We have a Bishop who is a "converted" man—converted within a few years—who cares more for the Lord Jesus than for "Church machinery." This cannot be said of every diocese.

Only a word about "deacons." Such an officer in the Church is more than a priest. He was recognized as such in the early Church, and is to-day the direct voice of the bishop. A priest is more on his own responsibility.

This exchange of views will perhaps do us good. Now please do not infer that I think Presbyterian ordination just as good as Episcopal, for I do not. It is good, but not the best. A "divine call" is better than either, but Church commission is proper.

Fraternally yours,

—— ——.

THE PRAYER BOOK CHURCHMAN.

MY DEAR BROTHER:—Yours of the 25th ult. is at hand. Its contents are of such a nature that I purpose to inflict upon you an extra long and very plain letter, which, however, I believe you will receive in as kindly a spirit as it is written.

You think I have "a too exalted idea of what is called 'Episcopal' ordination, a thing not necessary to a true and successful ministry, as we see all about us." My desire is not to have a personal idea about it at all. I accept what I think is the "idea" of the Protestant Episcopal Church, to whose ministry I have been admitted only after promising "always so to minister the doctrine and sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same," and also solemnly engaging "to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

Now so far as conforming to this promise is concerned, a minister of the Protestant Episcopal Church is not called upon to consider whether his official action may be called "narrow" or "advanced." The Church has an "idea" concerning herself, and requires all who represent her to conform to the discipline of Christ as she "hath received the same." Where then shall we go to hear her voice, and to ascertain how "she hath received the same?" Plainly, not to any individual interpretation, or to any individual or diocesan practice, but to the standards in which the declaration of the Church is made, in which her voice is uttered.

In the preface to the ordinal is this declaration, after reciting the fact of the three-fold ministry: "And therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination."

I have no more "exalted idea" of "Episcopal ordination" than that. You speak of it "as what is called Episcopal ordination," it seems to me in a way of depreciation, but the "thing called Episcopal ordination," to use your own language, is called so by the Church herself. It is "a thing," you say, "not necessary to a true and successful ministry, as we see all about us." If there is any force at all in your reference, it is as effective against the idea of any and all ordination as it is against Episcopal; but the Church which calls "the thing" "Episcopal ordination," instead of saying it is "not necessary to a true and successful ministry," explicity says, "to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be. . . . suffered to execute any of the said functions, except . . . . he hath had Episcopal consecration or ordination." How could words be plainer to express the necessity of Episcopal ordination than these?

But now consider again the voice of the Church as expressed through the general convention, (canon 13), "of persons not ministers in this Church officiating in any congregation thereof. No ministers in charge," etc., "or in case of vacancy," etc., "no church warden," etc., "shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; *provided* that nothing herein shall be so construed as to forbid communicants of the Church to act as lay-readers." Is comment necessary to make the meaning of this canon clearer than it is on its face? Even a lay communicant of the Church is not allowed so much as to read the Scriptures or say the prayers in the congregation without license from the bishop of the diocese. Do you mean to say, as a matter of sound judgment, that to permit a man to officiate in any congregation of this Church "without sufficient evidence of his being duly licensed or ordained to minister in this Church," is not in violation of this canon? You may cite as many instances as you please where such persons have been permitted to officiate, but such instances do not change the meaning of the law; they simply show that it is disregarded; and the presence of the Bishop on such occasion, instead of giving legality to the act, rather increases the magnitude of the offence, ecclesiastically speaking, for the canons of the Church are the law, not only for priests, and deacons, and vestries, but for bishops as well. For a bishop of this Church to consent that a man not Episcopally ordained may do certain things which the Church expressly says he shall not be permitted to do, is as irregular and unwarrantable as any act can be.

You say you are called a "High Churchman," and "have put in one of the highest altars in the diocese," and are "thinking of vesper lights." I call that High Churchmanship which has a high conception, an "exalted idea," of divine realtities; high views of the Christian ministry as duly authorized to be "Ambassadors for Christ;" high views of the Church as the "pillar and ground of the truth;" and which has *light* as to what the canons of the Church are, and *light* as to one's obligation to conform to them, after having solemnly promised so to do. If one have high views of the reality I do not care how far he indulges in symbolism to represent it; but to indulge in symbolism while denying the verities which the Church declares, this to me seems as valueless as St. Paul says religion is without charity—"sounding brass or a tinkling cymbal."

Again, you say, "I consider that no place in my church, except the chancel proper, is too sacred for any minister of the Lord Jesus Christ to stand upon." It seems then that you draw the line at the chancel rail, but by what authority? What canon of the Church makes such a discrimination? I am curious to know on what ground you make such a distinction as that, whether you make it upon some idea of fitness which you personally entertain, or because of canon law, or for some other reason.

Your guileless remark that the Church in —— "is more spiritual and Christian than in Massachusetts," makes me smile. A clergyman, now of this diocese, but formerly of ——, invited several ministers and members of other denominations to take part with him in a church service, and afterward I asked him this question: "How do you reconcile such an act with Canon 13?" (the one already quoted). He replied: "I do not reconcile it. I break the canon." The reply, I thought, was honest, but how about the act itself, when he had solemnly engaged "to conform to the doctrines and worship" of this Church, and "always so to minister . . . the discipline of Christ . . . as this Church hath received the same?" I suppose he had learned the practice, or been encouraged in it, in ——, but he was clear-sighted enough to see that his act was a violation of the canon, even though he was sufficiently "spiritual and Christian" to break his solemn promise.

Your bishop, you say, "is a 'converted' man—converted within a few years, who cares more for the Lord Jesus than for 'Church machinery.'" Just what you mean to imply by this remark I do not understand. In the denominations no man is accounted a Christian until he has been "converted." The denomination which you have recently left, I think holds that idea. Do you mean that although he has been bishop for thirty odd years, he has only become a Christian within a few years? That during all the former years of his ministry he has been a mere formalist? He "cares more for the Lord Jesus than for Church machinery." Seriously, do you know any body who exalts "church machinery" above the Lord Jesus? Do not even the most rigid adherents to Church law base their strictness upon the idea that loyalty and devotion to the Lord Jesus require them so to do? Even though they seem to us to be excessive, is it correct to say that they care more for Church machinery than for the Lord Jesus? If a Church has laws, rules, and regulations, deliberately adopted for the purpose of enabling her to be true to the teachings of the Lord Jesus, and for the more thorough accomplishing of his work, and if the ministry of that Church have solemnly engaged to conform to them, as one condition on which they have been entrusted with her authority, shall a man afterwards violate those laws, and then say to one who would take him to task for it: "I care more for the Lord Jesus than for Church machinery," as a justification of his course? Your bishop is bishop in a church which has some "machinery." By its "machinery" he was baptized; by its "machinery" he was confirmed; by its "machinery" he was made deacon; by its "machinery" he was made priest; by its "machinery" he was made bishop; and he has promised to use the same "machinery" in the execution of his Episcopal functions. Now he does wisely, as any man does, to care "more for the Lord Jesus than for Church machinery," but the Church machinery is here to be used, and the Church claims it is the best machinery for the purpose in view, and has determined the way in which, and the persons by whom, it shall be used. Does your remark, that your Bishop "cares more for the Lord Jesus than for Church machinery," mean that that is a justification for him to break the machinery, or use it in ways in which the Church herself says it shall not be used? If you mean that, (and if you do not, then I do not see any force in your remark), then I agree with you, "this cannot be said of every diocese," and I am glad that it can only be said, so far as I know, of one diocese in the country.

I am prompted also to say "only a word about deacons." Really, I do not understand what you mean by your language. It seems plain enough, but I cannot bring myself to believe that you truly mean what it seems to me. You say, "such an officer in the Church is *more* than a priest. He was recognized as such in the early Church

and is to-day the direct voice of the bishop. A priest is more on his own responsibility." A deacon "is *more* than a priest. He was recognized as such in the early Church." You must be saying this in a Pickwickian sense. I am aware that the canons of the Church subject the deacon to the immediate supervision of the bishop, and that the bishop appoints him to his place of work; but I have not hitherto regarded this as meaning that the deacon "is more than a priest," but the direct opposite; that he is less; for, of course, you know that the canons forbid a deacon to perform any and every strictly priestly function, such as saying the absolution, celebrating Holy Communion, and saying the major benediction, and he is not even allowed to preach by virtue of his ordination to the diaconate, but only "if he be admitted thereto by the Bishop." I suppose if we were talking together, you could explain just what you mean by the deacon being "more than a priest," but I confess I have not the least idea what the explanation could be.

And, now, a few words generally on the subject of whether this Church recognizes in any way, and to any extent, in her official utterances, the validity of non-Episcopal ordination. I have cited her declarations wherein she asserts its necessity, and forbids any person not having received it to exercise any ministerial functions, or to officiate, in her congregations, and I now refer to her practice of requiring every person who enters her ministry to be ordained by a bishop, except he have already been Episcopally ordained in some other communion, the validity of whose ordinations our Church recognizes. No matter who the candidate for orders may be, whether a grave, pious, learned and experienced non-Episcopal minister, or an inexperienced layman of the Episcopal Church, each is required to go through the same process of ordination. There is not in any word or act on the part of the Church the least recognition of the prior ministerial standing of the candidate. On the contrary, the Congregationalist D. D. of three score years, or three score years and ten, begins at the beginning as truly as the stripling of twenty-one years from an Episcopal household. This is not a recognition of Presbyterian ordination as being "good, but not the best." It is a refusal to recognize it at all. The Church does not say to such a person, "You have had an inferior ordination which we desire to perfect, or to supplement; your ordination is good, but we will make it better." It says: "You have not been properly ordained at all. You cannot minister in this church on the basis of any ordination you have previously received," and so she does not speak of his being re-ordained, but of his being ordained. If there is nothing vital in Episcopal ordination—I say vital, not desirable, not superior—but if there is nothing vital, fundamentally essential, in Episcopal ordination, then all this insistance upon it which is found in the canons and practice of the Church, is altogether unwarrantable and discreditable. You may term this "narrow and exclusive," but it is the narrowness and exclusiveness of the Church in her desire and determination to preserve, maintain, and transmit a valid ministry; and if for this reason she is to be subjected to any "stigma," it will not be removed, in the opinion of thoughtful and intelligent people, even though a bishop and his clergy transgress her laws, and disregard their own solemn engagement to conform to them.

By the way, you still withhold all information as to your progress in the Church. I have asked several times, and do not yet know when your ordination or ordinations took place, and whether you are at present "more than a priest," that is to say, a deacon, or whether, having once been deacon, you have now descended to the irresponsible position of priest.

With brotherly regards, I remain sincerely yours,

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Hon. Thos L. James, President of the Lincoln National Bank and ex-Postmaster-General, has been chosen to succeed the lamented Gen. Fisk as President of the East Tennessee Land Company, whose advertisement appears in this issue of THE LIVING CHURCH. As an executive officer, Mr. James has achieved high reputation, and his personal character and financial relations offer strong evidence that this great Southern No-Saloon enterprise will be as admirably and successfully managed hereafter as during its remarkably successful though brief past. The town of Harriman is praised by all who go there.

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THE FAMILY REMEDY CASE.

THINGS THAT SHOULD BE KEPT THEREIN.

The placing of certain remedies and appliances so that each member of the family may know where they are, is a great convenience in a household. Not only is such provision a convenience, but at any time may prove the means of averting that which otherwise might involve the loss of life itself. I have found a case made as follows, most satisfactory for keeping at hand those things that illness or accident may require, and as it has been examined and highly approved by able physicians I feel that I can safely commend it:

Take a piece of dark gray or brown chamois leather twenty-five inches long and eighteen inches wide, and bind it about the edge with fine tape or ribbon. When this is done, take three strips of the chamois, each twenty-four inches long and eight, six, and five inches wide respectively. Bind these pieces across the ends and one edge with the same binding with which the larger piece of chamois has been bound. Divide the strip eight inches in width into three equal parts and in the center of each of these divisions lay a box-plait that takes a trifle more than two inches of the goods. This makes the lower plaited edge a little less than the width of the foundation. Stitch the lower plaited edge of this strip on to the foundation one inch from the edge and cover the seam with a piece of binding laid on flat and stitched on both edges. Stitch the ends of this strip to the foundation and also down the two lines that form the divisions, thus forming three pockets. Cut three pieces of chamois six inches long and three wide, round the lower corners, bind them, put a loop in the centre of each and stitch them on, one over each pocket, to form a closing flap. Bring them down and put a button corresponding to the loops on each pocket. Put the other two strips on the foundation in the same way, leaving a space of three-quarters of an inch between them. In the centre of the vacant space at the top, stitch on a little strap in which to slip a sharp, medium-sized pair of scissors. On each of the upper corners sew a strong loop for hanging the case, made of double, strong linen tape.

One of the pockets in this case should be devoted to prepared bandages. These should be of cheese-cloth, torn in strips from one to six inches wide. The cloth used for this purpose should be perfectly clean, and after it has been torn in strips it should be carefully rolled in little rolls and tied with a bit of thread. These bandages should be unwound as they are wrapped about the part to be bandaged, and are arranged in this way to be ready for use, as a long strip of cloth twists and catches. When the bandages have been rolled and tied, wrap them in tissue paper to keep them free from dust or any other foreign substance, which, as they are used about wounds, might otherwise cause irritation, or become a medium through which septic matter would be introduced into the blood. Place them in the case ready for a time of need.

Some lint should be scraped and wrapped carefully in tissue paper for the same reason that the bandages are so wrapped, and also some neatly trimmed pieces of old linen. With these should be placed a paper of the best pins, to be used in fastening the bandages.

Borated and also carbolated gauze, which can be procured at almost any drug store, should be put in this case, each carefully wrapped in tissue paper. Indeed, too much care cannot be exercised in regard to keeping everything in this case so placed that there can be no danger of their gathering any foreign substance.

There should be an eye-glass for bathing the eye and a bottle of the best distilled rose-water for inflamed eyes. Among other things there should be a cake of the best castile-soap and one of the fine sponges known as surgeons' sponges. There should be a box of vaseline, some mutton tallow, a bottle of Jamaica ginger, one of arnica and one of Hamamelis. There should also be in this case a box of mustard, brown paper cut in various sizes, some thin pieces of cheese cloth and some sizable pieces of soft cloth. Several different kinds of court-plaster, among them the heavy kind used in drawing scalp wounds together, should be put in a box and placed in one of the pockets.

Other simple household remedies it is well to have in this case, such as chlorate of potassium, for sore throat, borax, aromatic spirits of ammonia, sweet oil, alcohol, essence of peppermint, camphor, oil of cloves, and a box of boric acid.

Of course any remedy desired may be added to those mentioned. However, each pocket should be carefully labeled on the upper part of the flaps covering it, that whatever is wanted can be reached without delay. This marking of the pockets can be accomplished by pasting on the flap a slip of paper on which is written the contents. Any material desired may be used for making this case. Chamois is only mentioned because it is considered preferable.—*Good Housekeeping.*

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